WORLD DOMINION
and
THE WORLD TO-DAY

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BALUCHISTAN
Sir Henry Holland

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World Dominion and The World To-day

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EVANGELISM. To create and stimulate interest in evangelism ; to support evangelistic efforts, and as far as possible, to meet strategic opportunities which survey reveals.

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INDIGENOUS PRINCIPLES. To follow up evangelism in non-Christian lands by encouraging the formation of Indigenous Churches.

CO-OPERATION. To urge the necessity of co-operation in the vast task of world evangelization.

* * *

In pursuance of this policy, the Journal will contain articles and information of vital interest, touching every phase of life

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FINANCIAL SECRETARIES : M. W. Whiting and G. G. Wilson, O.B.E.

Editorial Offices : Founder's Lodge, Mildmay Centre, London, N.1. Telephone : CLIssold 9696
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Offices :—New York : 156, Fifth Avenue Geneva : Palais Wilson
Australia : 262, Flinders Lane, Melbourne, C.1, Victoria.
Canada : 1412, Royal Bank Building, Vancouver, B.C.
New Zealand : W.W.W., His Majesty's Arcade, Queen Street, Auckland.

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Writers in This Issue

Stanley G. Browne, F.R.C.S., M.R.C.P., M.B., B.S., D.T.M., A.K.C., is in charge of the Baptist Missionary Society hospital, Yakusu, Stanleyville, Belgian Congo.

Professor G. Baez-Camargo is Secretary of the *Casa Unida de Publicaciones* in Mexico.

The Rev. George Carstairs, M.A., B.D., D.D., was for thirty years a missionary of the Church of Scotland in Rajputana. For the past eleven years he edited *Life and Work*. He is now associated with the World Dominion Press.

Captain L. W. Chidzey is Secretary to the News Team Department of the Church Army.

The Rev. J. Merle Davis, M.A., B.D., is Director of the Department of Social and Economic Research for the International Missionary Council.

W. B. Djang, M.A., B.D., is a graduate of Cheeloo and Toronto, and is the Director of the Border Mission of the Church of Christ in China.

The Rev. J. Z. Hodge, D.D., was, until recently, Secretary of the National Christian Council of India, Burma and Ceylon.

Sir Henry T. Holland, C.I.E., M.B., F.R.C.S., has carried on medical work on the North-West Frontier of India since 1900, with his headquarters at the Church Missionary Society Hospital, Quetta.

David Lin is a young Chinese, who has been teaching Chinese in America. He is now devoting all his time to Christian broadcasting.

S. A. Morrison, M.A., of the Church Missionary Society, has worked in Egypt since 1920.

The Rev. George A. Young, has been a missionary in China for the last twenty years, serving with the Baptist Missionary Society.

The Rt. Rev. the Lord Bishop of Worcester, after serving as a missionary in Egypt, was for many years the General Secretary of the Church Missionary Society.

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WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XXIV. No. 2 March-April, 1946

¶ *The Young Church is the instrument by which God is working in the New China.*

China's Dunkirk

George A. Young

HAVING arrived home on furlough after seven years' service in China, many people ask me as I go about the country : " What is happening in China to-day ? " It would take a book to answer that question, but in this article I want to record what I consider to be the most hopeful happening in China to-day, i.e., the amazing development of the Church of Christ in China. I want to show you how gallantly this young Church has faced her wartime task, how she has come through these terrible years, bruised and battered by the engines of war, yet with increased faith and courage, and a really vigorous spiritual life which throbs with the desire to extend the borders of Christ's Kingdom to China's great hinterlands.

As I left China in December, 1944, a miraculous happening revealed to me the place and the influence of the Church in the national life of China.

China at that time was fighting through her eighth year of war. It was her darkest year, a year of unbroken military disaster and political disunity, a year of bitter struggle and suffering, and her people were just about at the end of their tether. The Japanese had made a quick drive through the province of Honan and were at the borders of Shensi. A second offensive was begun from Hankow and they advanced southward over 600 miles through three provinces, taking several important American airfields. In December, the Imperial Japanese Army were marching over the Kweichow hills to Kweiyang and Chungking, meeting little resistance from the ill-fed and ill-equipped Chinese Army. The proud boast came over the air in the English broadcast from Tokyo, " We will be in Chungking by Christmas." It seemed as if nothing could stop them.

I arrived in China's wartime capital from Sian during that most critical week when China was facing her " Dunkirk," and never shall I forget what happened. There was panic in Chungking. Wild rumours were circulated about the approach of the Japanese Army. Rich merchants and refugees began to leave the city. The Government were preparing to move westward. The British

and American Legations advised some of their nationals to leave China by plane for India. The China Inland Mission School for missionaries' children was evacuated by air to India. It did seem as if China were finished, and that it was only a matter of days before Chungking fell to the proud invader.

As I went to and fro in the city I met little groups of people who were calm and confident. They were the Christians of Chungking. I went to their churches, their offices and their homes, and discovered the secret of their serenity. They were meeting together in groups all over the city for daily prayer and intercession to God for their country. I attended five of these praying groups of intercessors and it was moving to hear the earnest petitions of these Chinese Christians that God would, in His mercy, save China from utter defeat. There was penitence and perseverance in those prayers. The Japanese had at last succeeded in "beating China to her knees," but a nation on its knees is not beaten.

On the 14th day of December, I flew from Chungking to Calcutta on my journey home. Three days later, Mr. D. Scott Wells showed me a copy of the daily paper. In that copy of the *Indian Statesman*, I read Stuart Gelder's thrilling dispatch on how China was saved from defeat. Describing the rapid advance of the Japanese Army towards Chungking, he said that Japan was just about to deliver the blow which would have knocked China right out of the war, when suddenly a terrible snow-storm descended on the Kweichow hills. The paths were blocked. The thinly-clad Japanese soldiers were frozen. They began to retreat and the attack was abandoned. That was the final effort of Japan. This journalist said, "China was saved, not by her own efforts, but by the grace of weather." I would say, "By the grace of God." God had saved China in her hour of mortal peril. Why? Because of the sacrificial prayers of those righteous few, the saving remnant of China.

THAT incident restored my overtired judgment about China. At the end of a strenuous term of service in a city that had been bombed over a hundred times, in a country where long years of war had brought about a political, military, and moral deterioration in the life of the nation, I was pessimistic about the future of China. I had seen things in China that were unutterably sad and tragic. But suddenly at the end, the sun burst through the clouds, and I saw the light shining in the darkness and the darkness overcoming it not. I saw the most hopeful thing in China to-day—the mighty saving power of a consecrated minority—the Church of Christ in China. The future of China is a glorious one because God loves China; He has established His Church in China—a Church which is no longer a foreign mission, but a vital part of the Chinese national life, the instrument by which God is creating the New China which is taking her place in the family of nations.

During these eight war years, this young Church has made rapid progress towards maturity. It has grown in self-government and self-support, and is less foreign

and more Chinese in leadership. It has a devoted membership of over 600,000 men and women who believe in the Lord Jesus Christ, who love Him in their hearts, and who are seeking to follow Him in their lives. The influence of this small minority in the life of Modern China is tremendous.

IN faith and hope and love this Chinese Church is one with the Church Universal, but it is different in dress and language, in outlook and manners. It has the marks of its Chinese cultural, social and economic environment upon it. It is an Oriental Church and not an Occidental Church. Its most thoughtful leaders, while realizing the necessity of maintaining contact with historic Christianity, nevertheless feel that the gift of God to them must be expressed through the thought and genius of Chinese life. This Eastern member of the World Church of Jesus Christ will have an important contribution to make and it will be a distinctively Chinese contribution. It is possible that the older and more staid Church in the West may yet have to learn Christ afresh from the lips of the vigorous and adventurous Church of the East.

This Chinese Church has the authentic mark of the New Testament Church upon it. It is a suffering Church. It has already come through two bloody persecutions in its short history, and it has learned much from the suffering and agony of these war years. It has been split into two parts by the Japanese invader; one in occupied and the other in free China. Our missionary comrades have been in Japanese internment camps, while their fellow-Christians of the Chinese Church have carried on the work of Christ in a quiet and brave manner.

The Church in free China, though spared the cruelties of invasion, has endured the horrors of aerial bombardment. Many of the big cities have been laid waste; hospitals, schools, and churches have been destroyed; Christians scattered to the border regions. Yet when you compare the havoc wrought by the enemy and the blessing wrought by God in the Church in free China during these last eight years, the balance is overwhelmingly in favour of the Church. There has been advance all along the line. "The things which have happened to us have fallen out rather unto the furtherance of the Gospel."

The great migration of war refugees from the coastal cities to the interior provinces has brought many sturdy Christians of ripe experience into the fellowship of the local Churches. This has led to the breaking down of the narrow parochial spirit of the native Churches, and the springing up of the spirit of evangelism. The hundreds of wounded soldiers have given the Church a unique opportunity of showing forth the mercy of Christ. Many young ministers and evangelists of the Church have joined the Red Cross units to tend the wounds of their fellow-countrymen and help them along the road from the front line to the base hospital. Orphanages have been established by the Churches of Chengtu, Chungking, Kweiyang, and Sian to care for the starving children who have lost all in the war.

New opportunities have come to the Church in regular broadcasting of the Gospel over the national wavelength, and in newspaper evangelism and Bible verses inserted in the daily papers. These will show how the Church, far from being daunted by the sufferings of war, has seized the opportunities to manifest the acts of Christ. Revival, too, is sweeping through many of the country Churches in North China, but this would take an article itself to explain. This young Church is stretching out her hands towards the vast border regions of Sinkiang, Chinghai, Tibet, and Sikong, seeking to possess new lands for her King.

The Church of Christ in China has many rivals in the ancient non-Christian religions and in the new religions of Communism and Nationalism, which surround her with insidious temptations and grave dangers of compromise with rising power of the State and the Party. If she is faithful to her Lord she may again have to endure persecution.

One final word : it is not true that China does not want any more missionaries ; but it is true that the Chinese Church appeals for many more missionaries of Christ-like humility and brotherly love who will be servants of the Chinese people for Jesus' sake, living amongst the common people the simple devoted life of the Sermon on the Mount. " Sir, we would see Jesus," is the cry of many a thoughtful Chinese to-day.

In the January number of the " World Alliance News Letter," Dr. Walter Van Kirk described his recent trip to the Far East as follows :

Journey to Japan

THE Protestant Church deputation to Japan has just completed a 22,000 mile trip by air, to and from Tokyo. The deputation included Dr. Douglas Horton, Bishop James C. Baker, Dr. Luman J. Shafer, and myself. During our stay of more than three weeks in Japan, we talked with the Christian leaders of that country, with General MacArthur and the top ranking members of his staff, with several members of the Japanese cabinet, and with the Emperor.

Japan appears to be wide open for the spread of Christianity. Both Shintoism and Buddhism have been badly shaken by the war. Neither of these religions is believed to possess the dynamic qualities of spiritual reformation required for the reconstruction of Japan.

The Emperor of Japan manifested to us a genuine interest in the possible service to be rendered by the Christian Churches in the remaking of that country.

Our deputation had a conference with Prince Higashikuni. Kagawa, the world-renowned Christian leader, was present for this interview. It was Higashikuni who had invited Kawaga to enter the Government as an adviser on the moral and spiritual welfare of the Japanese people. The Prince told us that, in his opinion, the future of Japan was intertwined with the spread of Christianity throughout the Orient.

¶. *A welcome kick.*

A Chinese Adventure

David Lin

WOO Ming was new in the faith, and in his heart throbbed his first love. He earnestly desired his family and neighbours to taste of the cup of salvation and be satisfied like himself. So he asked for a Bible teacher to conduct a series of studies in his home. He lived in a village of Shansi province, which was then occupied by invading troops, and although it was hard for a Bible-worker to reach him, one finally arrived and Bible studies commenced.

Opposition came from several quarters. Woo Ming's mother, wife and brother all made trouble, but the brother was the greatest source of annoyance. Not content to absent himself from the Bible studies, he tried to keep others from attending. When the studies were in progress, he created much noise by moving the furniture in adjoining rooms and slamming doors. Yet, in spite of all this, the studies continued.

When the trouble-making brother saw that his disturbances were not effective, he devised a bigger scheme. He invited a theatrical troupe to set up their platform close by his home and perform for the people of the village. He saw to it that when the Bible studies were about to begin, the drums, cymbals and gongs would also commence activity. The crowds would gather ; the singing, shouting and laughing would fill the air with ceaseless din, and the Bible studies simply could not proceed.

But Woo Ming was not to be easily defeated. He patiently bided his time, and suffered the noise to prevail. Then came a respite, when the actors, wearied with bodily exercise, paused for rest. And while they sipped away at their tea, Woo Ming came on the scene. " Gentlemen," he said, " you have all worked very hard to-day, and I want to invite you inside to be my guests for awhile. We have a man who has made a special trip to this place to teach us the Gospel of Jesus. So while you are being rested, you will be greatly benefited by listening to this speaker. Come, I have seats for all of you."

This action fired the adversary to greater and more drastic measures. He went directly to the nearest garrison of Japanese soldiers and reported that he had found a spy. The commanding officer was naturally interested in having the facts. " Here," said the informant, " is the address where you will find the man, and the time when you are most likely to discover him at home."

The next day, when the Bible study was in progress, the little band of truth-seekers were rudely interrupted by a rap on the door. A Japanese officer stepped in and gruffly asked for Woo Ming. " That is I." Woo stood to his feet. Without delay, he was placed on an army truck and taken away.

As the vehicle drove off with its captive, the Bible teacher appointed a young man to follow the

truck as fast as possible on his bicycle, to see where it took Woo Ming. Then he turned the Bible study into a prayer meeting. For they knew from past experience, that whenever anyone was arrested by the invading armies, he was seldom heard from again. And they knew also that God alone could rescue their brother from danger. So they prayed fervently and perseveringly. Nor did they ramble all over the world in an attempt to find something to say, but simply cried to God. In agony of soul they pleaded for divine intervention.

THE truck rumbled on. Woo Ming sat among tough soldiers well armed. Beside him was the commanding officer. No one spoke much. They just squinted and glowered at their quarry. But Woo Ming was not frightened. Turning to the officer, he said, "Sir, I am not a spy. I am a Christian, and have nothing to do with politics. When you came in the room, we were studying the Bible."

The officer struck him with his fist and sent him sprawling across the floor of the truck. Woo Ming saw that it was useless to talk to his captors, so he rose to his knees to talk with God. Lifting his arms in humble prayer, he said: "Oh God, my life is in Thy hands. Save me, if it be Thy Will."

The soldiers glared at the strange spectacle in awe-struck wonderment. What sort of an animal was this? What was he doing? Suddenly the officer rapped on the driver's cab. The truck stopped with a jolt. "Get up!" the officer said to Woo Ming. Woo stood to his feet. Pulling his army pistol from its case, the officer cocked it for action and said: "Get off!" Woo Ming saw that the end was near, and as he walked to the edge of the truck to jump off, he expected to be shot in the back. But instead, a kick in the pants sent him tumbling disgracefully off the truck, and he landed on the road with a thud. Before he could pick himself up, the army vehicle roared away in a cloud of dust and was soon speeding into the distance. They were gone!

As Woo Ming rose to his feet and patted the dirt from his clothes, along came the young man on a bicycle, gaping in excited surprise. He could hardly believe what he saw. Could this indeed be Woo Ming? "Here!" he shouted nervously, "take this bicycle and go home to let the people know you are safe."

When Woo Ming burst into the doorway of his home, he found his friends still on their knees, crying to God for something He had already granted. And as the astonished suppliants rose from their knees to behold such an immediate answer to their prayer, they wept for joy and gladness. The prayer meeting was consequently turned into a praise service, and many were the songs of victory which rose to God's glory on that memorable day.

As a climax to this thrilling experience, Woo Ming's mother and wife both turned to the Lord and the once-murderous brother of his also broke down in repentance. Surely, the Lord maketh even the wrath of man to praise Him!

¶ *Christ's command to evangelize applies to the 55,000 Younger Churches of the world.*

Younger Churches in World Evangelism

J. Merle Davis

AN indelible impression upon one who has observed the Christian movement in many mission fields is that of the latent power of the Younger Church for world evangelization.

The ratio of population growth in the non-Christian lands is such as to render hopeless their evangelization through the efforts of the Western Churches alone.

Even in lands where Christian missions have made most impressive records, such as India, China, Japan, Korea, the Philippines and the Netherlands East Indies, the rise of the index of births over deaths is so rapid as completely to outdistance the growth of the Christian movement.

For several decades, India has annually been adding between five and six million to her people—a number far in excess of the accumulated Protestant population from one hundred and fifty years of missionary effort.

It is estimated that by 1970, there will be six hundred million people in India, and, with no greater ratio of growth, the end of the century will find double the present number of four hundred millions of Indians. The index of net increase of the peoples of China, Japan, the Philippines, Formosa, and the Netherlands Indies, has been for many years as great or even greater than that of India.*

Such figures are leaving the slowly increasing and nearly static populations of a majority of the mission-sending lands overwhelmingly outnumbered.

Though in the Providence of God the Christian Church, from time to time during its nineteen hundred years of life, has seen the emergence of unexpected and unpredictable factors which have rapidly extended His Kingdom, the numerical size of the task which faces the Church in the post-war age is one to stagger the imagination.

The task before Christian missions is so vast and so unprecedented that it calls for a new strategy of missions. While the Protestant Churches of the world are, in the aggregate, evangelizing between one and two million non-Christian people each year, in the same twelve months' period there are added a net twenty to twenty-five million persons to the non-Christians of the world.

This upsurge of human life cannot be overtaken by an outpouring of missionaries and of money by the Western Churches alone. Such an outpouring has definite physical limits in volume and in effective results.

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*A. V. Hill, "Health, Food, and Population in India," *International Affairs*, Vol. xxi, No. 1, January, 1945; Kingsley Davis, "Demographic Fact and Policy in India," from *Demographic Studies of Selected Areas of Rapid Growth*, Milbank Memorial Fund, New York, April, 1944; Frank Lorimer, "Population Trends in the Orient," from *Foreign Affairs*, Vol. xxiii, No. 4, July, 1945.

The missionary efforts of the Western Churches were never more needed than to-day and must be maintained and increased, but unless they are far more powerfully supplemented by the missionary efforts of the Younger Churches, the non-Christian peoples will not be brought under Christ's dominion.

IT is easy to forget that Christ's missionary command applies as much to the fifty-five thousand Younger Churches of the world as to the Churches of the West. In our Western enthusiasm to obey Christ's command, there is danger of overlooking or discounting the incalculable potential latent in His "younger" followers.

The concept of the Younger Church as an aggregation of "saved" individuals must be extended to include the concept of that Church as a source of ever-expanding life and as a springboard for the extension of the Gospel. This concept has been gained by great groups of younger Christians in different parts of the non-Christian world. The Churches of Samoa for many decades have been sending their own missionaries to Papua, New Guinea, and the Solomons. One small island with only thirty-five hundred people commissions annually two couples from its young people to its own mission in Papua.

The Methodist Churches of Fiji each year raise a missionary budget of £10,000 to sustain their work among the natives of New Guinea, the Solomons, Papua and the Aboriginals of Australia.

The Presbyterian Churches of Korea maintain their own missionaries in Manchuria, the Province of Shantung, the city of Shanghai, and in unoccupied areas of Korea. For seventy years, the Karen Christians have been responsible for evangelizing the hill tribes of Burma. The sixty missionaries of the Batak Church of Sumatra are found in many parts of the great East Indian archipelago.

Japanese Christians have, for years, been carrying on missionary work in the South Seas and in Manchuria, and the Chinese Churches are evangelizing the border tribes of their great southwest.

The National Missionary Society of India, with an annual budget of over $60,000, and a staff of twenty-five Indian missionaries, conducts work in fourteen different fields from the Punjab to Travancore and Ceylon.

It is not a coincidence that the four greatest of these younger missionary Churches are very largely independent and self-supporting bodies of Christians. Power has somehow been generated within them, and their vitality has overflowed the boundaries of their own life to evangelize not only their countrymen, but distant groups of aliens. It should be noted that these indigenous missionary projects have arisen spontaneously and are not the result of suggestion or pressure from without.

As we face the demands of the next fifty years upon the world mission of the Church, it is time to assess the sources of power and the instruments of evangelization that the last one hundred years of missionary effort have created in the Younger Churches. Prominent in the new strategy that is required are :—

First, a recognition of the Younger Church as a corporate instrument of human redemption. The Younger Church is an aggregation of "saved" individuals, but if the individual is isolated, uninstructed, and uninspired, without wise leadership and without the support of a brotherhood of "believers," he is in vital danger of being swallowed up by his environment and his individual efforts lost.

This has happened on many mission fields. Little groups of Christians who have been left without leadership or fraternal fellowship have disappeared in the course of a few decades, or at best have remained in a static position with their efforts centred upon bare survival.

A *second* requirement of the new strategy will be a serious study by missionary societies of the history, methods, and results of these outstanding indigenous missionary movements. In no case has the evangelistic outreach of Younger Churches been accidental or due to peculiar or favourable circumstances alone. It may be traced to definite sources—to the generating and releasing of spiritual power, to the stirring of inner motivations, and the spontaneous giving of life and possessions.

It would be interesting to know how many missionary societies, aside from those immediately connected with the great groups of Younger Churches in question, have an accurate knowledge of how these indigenous missionary movements came into being.

Such a study would reveal the close relation of the self-supporting power of these Church groups to their self-propagating power. It would show how the acceptance of responsibility for their own Church life has created a sense of responsibility for sharing the supreme gift of God which they have received with those who do not have it. It also would make clear the vital relation between the practice of the principle of stewardship and the spiritual dynamic of the Gospel.

A *third* step will include a new emphasis in the preparation of the missionary and native pastor upon the objective of the Christian mission and the methods by which that objective may be attained, namely, that the redemption of the individual is not an end in itself, but is only the first step upon the road toward world redemption that the individual in association with other Christians must take.

THE central task of the missionary is to establish indigenous Churches which will endure and propagate themselves after he or even the mission has withdrawn guidance and support. Every activity of the Christian mission must have this central objective in view, and shape its programme toward this goal. This is especially true in the training of the missionary and native pastor in the business organization and management of the Younger Church and the methods and techniques for upbuilding self-supporting Churches.

Fourth, the missionary society may profitably study its relative responsibility as between the nurture and maintenance of long-established and heavily subsidized groups of Churches and institutions and its expansion to unevangelized and unoccupied areas. In not a few societies the financial

commitments for established work are so great that a very large proportion of their available funds and personnel are absorbed in keeping up the *status quo*, to the exclusion of an outreach to new territory or even to areas that are near their established work.

Fifth would be a study of the problem of the adequate leadership of the rural Church. The development of a type of ministry which has the education and vision needed for instructing and inspiring the rural community, and is at the same time capable of being maintained by its economic resources and supporting power, is a major problem of the Christian movement in non-Christian lands. The experience of missions and national Churches in trying to solve this problem should be pooled, and intensive studies of its results could with great profit be made by individual mission societies and by National Christian Councils in the lands of the Younger Churches.

A further factor in the post-war strategy arises from the fact that an economically weak Younger Church can only with great difficulty be a missionary Church. While there may be exceptions to this rule, it is evident that a group of Christians that is struggling to keep up its own corporate life, or that is heavily subsidized from outside sources, will not readily find it possible to send its members as missionaries either to home or foreign fields.

The missionary potentiality of the great majority of Younger Churches, and with it the expansion of the Church, are effectually blocked at this point.

The new strategy demands that the missionary societies, with the National Church bodies, throw themselves vigorously, persistently, and intelligently into the task of furthering self-support and an increase of economic power among the Churches that they have created, not as a desired end in itself, not as a lightening of the financial burden of the societies, but as a basic means of unlocking the latent missionary power of the Younger Christians of the world.

FINALLY, there must be a survey of the as yet unoccupied and unevangelized areas of the world. Only upon the basis of a comprehensive and accurate blueprint of the task awaiting the Church can the missionaries and National Christian Councils plan for its extension.

A task of this magnitude cannot be undertaken by individual missionary societies, or national Church bodies alone, but requires the specialized direction of a body like World Dominion, which already has carried out a series of valuable surveys of many of the chief areas of missionary effort.

However, to the degree in which the indigenous Churches share in the drawing of the blueprint will their sense of responsibility as partners of the Western Churches for building the new structure be stimulated.

The condition of the theological education in the Younger Churches of the world is the greatest weakness of the Christian enterprise. The Church in India may soon have to face unprecedented storms, and training a competent ministry *now* is vital. Read *The Christian Minister in India*, by C. W. Ranson.

¶ *The writer here emphasizes six important points.*

Pioneer Task in the Near East

S. A. Morrison

IN the January issue of this magazine a picture was drawn of the background of missionary work in the Near East. The emergence of a spirit of bureaucratic Islamic nationalism in popular thought and in Governmental policy constitutes the environment in which the Christian Church lives and works. That Church, in all its branches, ancient and younger, still shows many signs of internal spiritual weakness or immaturity though we may discern here and there a deepening sense of the need for new life, wider vision and greater faith.

In the face of this situation, external and internal, what should be the most important lines of development and activity on which the Churches of the Near East should concentrate during the next decade? I believe there are at least six of primary importance.

In the first place, the Churches need to reconsider their attitude towards the environment in which they are placed. Hitherto their outlook has been, in the main, negative and defensive. By many, especially of the members of the younger Churches, the sphere of politics has been regarded as essentially contaminated with evil. The Christian communities are, not without reason, suspicious of Governmental aims and in consequence defensive and despondent in their outlook. And so a psychological barrier has been erected between them and their Moslem neighbours.

There would seem to be only one constructive way out of this impasse, and that is the claiming for Christ not only the whole of personal life, but also the life of the community in its totality. What would this mean in practice? It would mean the encouragement, as in China, of some of the younger leaders of the Christian community to enter politics not as a career, but as a vocation. It would mean a willingness on the part of all Christian institutions, whether national or foreign, to co-operate with the Government in its policy of providing a service of health, education and social welfare for the masses so that a new spirit of unselfishness, kindliness, and integrity may be injected into that service. It would mean that the clergy and laity of the Christian Church would go out of their way to make friends with the political and intellectual leaders of the Moslem community.

BY these and similar methods the Christian Church may accomplish many important aims. It may help to make the administration in Moslem lands more democratic; it may enrich the cultural pattern of community life; it may place at the Government's disposal the technical advice and services of its experts in education; it may mould public opinion and direct it gradually into channels of progress and good-will. On one plane, in particular, the Church may lay the foundations of its own greater freedom by convincing the public through the platform, the pulpit and the Press as to the vital necessity of religious liberty within a democratic and progressive régime, and by securing the em-

bodiment of this conviction in the constitution, in the legal system and in the administration.

IN Palestine the Church is called to the peculiarly difficult and yet supremely important task of acting as the one possible factor of reconciliation and mediation between the two conflicting forces of Judaism and Arab nationalism. This, too, is part of the larger objective of claiming the totality of community life for Christ, which is the first duty of the Church in the coming years.

In the second place, the Church in the Near East, and not least the missionary societies working therein, must reconsider the future of their schools, hospitals and welfare centres in the light of the Government's intention to gain a greater measure of control over their institutions and its determination to provide its own channels of service for education, health and social betterment, in many cases free of charge.

The Church may thank God that the State is now entering upon so many fields of social uplift which it pioneered. It may gratefully recognize that it is the State's duty, not the Church's, to provide these services for the whole community. It does not, however, follow that the Church is now called upon to withdraw all its forces from this sphere of activity. There is a special contribution which the Christian Church alone can make, and which is not being made to-day by any other institution, Governmental or private, namely, that spirit of Christian kindliness and personal care for the individual, which is the characteristic feature of a truly Christian institution. There would be a profound loss to the Church's influence upon the life of the community were all Christian social institutions to be closed.

But, in view of the Government's policy of free education and free medical treatment, and its, quite justified, demands for higher standards of efficiency, equipment and accommodation in all institutions (demands which involve a fully-qualified staff, higher salaries and increased running costs), is it possible, or wise, for the Christian Church to endeavour to maintain all its existing institutions ?

The right answer to this question is almost beyond doubt that the Church should continue to be responsible in each area for at least one institution of each kind (nursery school, primary school, secondary school, university, baby welfare centre, etc.), making it as efficient as available resources allow, but not attempting to keep open more institutions of any one kind than it can afford to maintain with technical efficiency, combined with the maximum spiritual productivity. The common mistake of the past has been to measure the value of Christian work quantitatively, by the number of institutions, pupils and patients, rather than qualitatively, by the technical and spiritual efficiency of the few institutions the Church could really afford.

There is something else, too, that the Church can do. As in the past it blazed the trail in the realms of education and medicine, so to-day it can pioneer in those areas of community service which still remain largely unoccupied.

By combating illiteracy, by providing books for the barely literate, by tackling the problems of malnutrition, poverty and unhygienic conditions in towns and villages, and by giving a lead in solving the problems of social and industrial relationships, the Church can break new ground. More particularly, the Church has a unique opportunity in most areas of the Near East to do pioneer work by the opening of a rural centre, with a medical clinic, a baby welfare centre, an agricultural school for boys in their 'teens, a course for girls in domestic science and homecraft, a co-operative society, a demonstration farm, a club or similar social centre for adults, and, inspiring it all, a live, active, Christian congregation.

NOR is such experimentation limited to fields of service which the State has not yet taken over. In existing schools and hospitals there is a place for a more creative educational outlook, the devising of more progressive and socially valuable curricula, and the development in new directions of medical service, especially along the lines of preventive medicine. In such ways as these the Church can counteract the prevailing tendency towards standardization in education and medicine.

Thus, once again, the Church can overleap the psychological barrier that now stands between it and its environment. The indirect influence of a truly efficient Christian institution on Governmental institutions of the same pattern is incalculable. Such practical service in the spirit of the Master is one of the most conclusive proofs of the effective and all-pervasive power of Christianity. But, in deciding which institutions it will retain, the Church needs to select, in a statesmanlike way, those which, humanly speaking, will make the most significant contribution to the life of the Church, as well as to its witness to the whole community.

The third line of activity to which the Church is called to-day emerges also from the environment in which it carries on its life and work. The spirit of nationalism, so notable in the policy of the Government, is making its influence felt within Christian, and especially within missionary, institutions. Nationals are, with justification, demanding a larger share in the administration of these institutions, and their claim may ere long be re-enforced, as in China and Iran, by Government legislation. Quite apart, however, from these external stimuli, does it not behove all Christian leaders to recognize that the major responsibility for Christian witness within every community rests upon the national Church and its members ?

It follows, then, that Christian nationals should be encouraged to co-operate more fully in the administration of all missionary institutions as well as in the formulation of Church policy, and that these institutions should be more intimately linked in their planning and outreach with the life of the whole Church in the area where they are found. And, furthermore, in considering future policy priority should be given to those institutions whose function it is to train Christian leaders, whether for the Church or for the community. Training centres for

ordinands, evangelists, Bible-women, teachers, doctors, nurses, social workers, and indeed for ordinary Church members, should take first place in all plans for the future. Where for any reason such training centres cannot be maintained, compensation for their absence is called for through the provision of instruction in the Christian philosophy of education, sociology and life in general through the holding of summer schools, by correspondence courses or in whatever way is deemed most practical and efficient.

BUT the Church should never forget that it is œcumenical, as well as national, and that upon its shoulders at the present time rests a special responsibility for giving a lead in the fostering of a new spirit of international understanding and trust, so that world peace may be established, and a new era of world-wide mutuality of service made possible.

If the Christian Church is to carry out the policy of development outlined above—and this is my fourth point—there will be need for an entirely new alignment of thought and practice on the subject of inter-Church co-operation. So long as each Church —or each mission—continues to plan its own programme in isolation, there will inevitably remain gaps in the field, overlapping, diminution of efficiency, and, not seldom, mutual misunderstanding and recrimination, not to mention the detrimental effect of the spirit of divisiveness upon the Church's witness to the non-Christian population.

What is required is a comprehensive survey of the needs of each area, undertaken by all Churches, and missions in co-operation, the formulation of a common strategy, and the assignment to each Church or mission of the tasks for which it is pre-eminently suited. This implies a marked advance on the stage of co-operation already reached by the existing Inter-Mission Councils of the Near East, and a carrying forward much further of the degree of collaboration already attained by the Committee of Liaison between the non-Moslem communities in Egypt, to which reference was made in the January article.

Co-operation of this kind may well transcend national barriers through the good offices of the Near East Christian Council, but even that is not enough. We should be content with nothing less than the ultimate emergence of a united Church in each area, a Church reformed, enlightened and missionary-minded, in which the peculiar riches of devotion and service of all existing Churches find full expression.

The fifth line of activity follows naturally upon what has already been written. If the Churches are to face up to the opportunities of the present hour they need not merely a greater readiness for co-operation, but without exception a spiritual revival. None is more conscious of this need than those members of the ancient and younger Churches who are already preparing for a spiritual awakening through prayer and Bible study. Seeing that the attitude of the Moslem world towards Christianity is determined not merely by the total impact upon it of so-called Christian

civilization, but by the communal life of the Christian Church, and the personal life of its members, it is at our peril that we leave the ancient Churches out of our calculation. So long as these Churches are preoccupied with their petty internal squabbles, and so long as many of their members differ but little in their beliefs and customs from their Moslem neighbours, so long will the message of the Gospel continue to fall, largely, upon hard resistant soil. Only when a new current of spiritual power and enlightenment begins to flow through these Churches is it likely that the Moslems will be attracted to the Christian message or be impressed by the life of the Christian Church.

It is for the œcumenical Church to place at the service of the ancient Churches of the Near East all its resources of knowledge and experience, so that the missionary from the West will be enabled, in the words of the Madras Conference, "to embody and transmit the experience of the Universal Church." There are many methods by which this objective might be attained, not the least important of which is the raising of the standard of training in the theological colleges of all the ancient Churches. Another fundamental need is a declaration of policy by the younger Churches which will remove once and for all any suspicion that they intend to increase their membership by what the ancient Churches regard as "sheep-stealing."

And sixthly and lastly, any revival within the Church must be associated with a new missionary urge. Just as spiritual revival has in the history of the Church down the centuries, almost always issued in a fresh evangelistic movement, so the stirring up of interest in missionary work invariably leads to a richer spiritual experience. These two never have been, and never can be, separated.

IF the primary purpose of the Church is to witness to the truth of the Christian Gospel, then evangelism by word and deed should be in the very forefront of all activities of every Church and every mission. No burden of administrative responsibility, and no quest for higher technical standards in our institutions, should be allowed to crowd this out. Our objective should be nothing less than the encouragement and training of every Church member to be, in his own way, a voluntary evangelist. So far-reaching an aim can never be attained without a long process of missionary education, and for this the time is ripe. Here, again, there rests an opening for the pioneer, not merely in starting missionary work in untouched areas, but in experimentation in new and more effective methods of presenting the Gospel to the non-Christians of the Near East. In deciding which institutions the Church can afford to retain in the near future, one basic criterion for estimating their real value is the extent to which they are serving, in their special circumstances, as actual or potential centres of evangelism.

No one of the six lines of advance which we have suggested above is complete without the rest. All constitute a well-rounded policy in which each plays an essential part. Some Churches or missions may naturally be able to

further one objective rather than another. But none may, with impunity, be ignored. In conclusion, we cannot do better than quote Mazzini's words addressed to the Roman Republic in 1849: "We must act like men who have the enemy at their gates, and at the same time like men who are working for eternity."

A Visit to Germany

THE Very Rev. Professor John Baillie, Professor of Divinity at Edinburgh University, and a former Moderator of the General Assembly of the Church of Scotland, has recently returned from a visit to Germany as one of a delegation of three from the British Council of Churches to meet the leaders of the German Protestant Churches, to restore personal contact with them, and to bring back a report on the present religious position.

In the course of an extensive tour, Professor Baillie met and talked with the leaders of the Protestant and Catholic Churches, and also the ministers in towns visited, where twenty or thirty ministers would meet the delegates, who were also invited to their homes. Professor Baillie also spoke with workers, and the people on the streets, and asked them their views. All were preoccupied with physical difficulties, lack of heating and the need for vitamins and special food for babies and young children.

The churches were crowded with worshippers, in spite of the intense cold—for there is no heating in churches and halls and many of the buildings had suffered severely. People who attend services in such large numbers feel that the Christian Church is now almost the only link with the past, and is a reminder of the life they used to know. The leaders of the German Church are fully aware of their great opportunities, but there are many difficulties to be overcome.

All the universities are open in the British, American, and French zones, and are crowded with students. Professor Baillie saw many boys who were indistinguishable from any other students, but who, six months ago, had been officers in the German army. The universities are carrying on under difficulties many books have been lost—at Leipzig alone 37,000,000 books have been destroyed.

Professor Baillie attended in Frankfurt the second meeting of the Council of Twelve, formed by the German Protestant Churches, in which for the first time representatives of all the Protestant Churches were brought together. He was much moved by the affirmation by the German Church leaders of the terrible war guilt and responsibility incurred by Germany. He was much impressed by the extraordinary interest taken by the German people in foreign missions during the war, 9,000,000 marks having been collected for Lutheran missions.

There were hopeful signs of the readiness of the members of what had been the Hitler Youth, to listen to the Christian message. There is a great opportunity now for the German Church to tackle this critical hour for German youth.

¶. *This is a continuation of the article in our last number, and has special reference to India.*

Should Missionaries Proselytize?

J. Z. Hodge

WHY do Hindus object so strongly to proselytism, or conversion, on the part of Christian Missions? Their answer would probably take this threefold form: "Conversion strikes at the roots of our religious, social and national existence, in fact, at our essential way of life, for if Christianity prevail Hinduism must perish. Since all religions spring from a common source, and Hinduism meets all our spiritual needs, the change to another religion is neither necessary nor desirable. Conversion, in our mind, is usually associated with unfair methods of propaganda." It has to be noted that to the orthodox Hindu—and all Hindus are not orthodox—the terms Hindu and Indian are synonymous, and to him, therefore, conversion spells denationalization. It is not surprising, then, that Indian Christians are exposed to the charge that they have ceased to be Indians. Happily, that charge is losing its force and it is now recognized that a true Christian is also a true patriot.

When Mr. Gandhi, who sees as far into the heart of things as most people, is reported as saying that "Conversion is the deadliest poison that ever sapped the fountain of truth," he is giving dramatic expression to the conviction of the devout Hindu that the things he holds dearest are menaced by the growing acceptance of the Christian religion. His use of the term "poison" naturally suggests a reflection on the methods used; but what Mr. Gandhi has in mind is not so much the way in which it is employed, as the way in which the "poison" acts on the life and structure of Hinduism. The end, more than the means, is what he fears. When, therefore, we sing, "Jesus shall reign where'er the sun doth his successive journeys run," let us not forget the many and formidable obstacles, having their roots in non-Christian minds, that have still to be overcome.

We are accustomed to strong language in India. What Mr. Gandhi says to-day, our great missionary pioneer, Alexander Duff, said in other words more than a hundred years ago. In advocating the method of Christian education as an effective arm of Christian strategy, he said his purpose was "to prepare a mine which should one day explode beneath the very citadel of Hinduism." It could be argued that there is little to choose between the action of a mine and the action of a poison, provided the end were the same. Duff had no thought of blowing up the citadel of truth: what he wanted to blow up was what was to him a counterfeit religious system, with its twin evils of idolatry and caste, which masqueraded under the guise of truth. In that sense he was an iconoclast.

Another example of strong language was that of Dr. B. R. Ambedkar, the scheduled caste leader, when he said that "Hinduism is not a religion: it is a poison." What he evidently meant

was that, as far as his community was concerned, Hinduism had been a soul-destroying rather than a soul-saving influence.

Incidentally, one of the significant trends in India to-day is the movement on the part of the scheduled castes to repudiate Hinduism, especially in its claim to regulate their religious, social and political way of life. How far Mr. Gandhi's championship of the rights of the scheduled caste, and his endeavour to remove the stain of "untouchability" from its shield, will arrest this move away from Hinduism is difficult to say.

What we have been saying affects the central, or religious, Hindu objection to conversion; but there are other elements that enter into the situation. There is, for example, the political implication. In order, ostensibly, to protect the rights of the various religious communities in India, the principle of communal representation has been introduced into the Indian body politic. It might be described as proportional representation on a religious basis. In practice, it means that a Hindu votes for a Hindu, a Moslem for a Moslem, a Christian for a Christian, a Sikh for a Sikh, and so on.

Numbers, therefore, have an immense political value, for they determine representation in the legislatures. They also, to a large extent, govern appointments, in the essential Government and semi-Government services, for these appointments are made on a quota system that operates on a communal basis. Thus it happens that conversion from Hinduism to Christianity means a vote less to the former and a vote more to the latter, and also a lesser or greater share in the allocation of the loaves and fishes that accompany appointments in the public service.

THERE can be little doubt that the introduction of communal representation, while it has safeguarded materially the interests of religious communities, has to a large extent queered the pitch for the Christian approach, both to the Hindu and the Moslem. It is to the credit of the Christian community that it has consistently raised its voice against communal representation and expressed its readiness to accept a general electorate. The staunchest supporter of the system is the Moslem who, at the same time, is an ardent proselytizer. He joins hands now with the Christian in claiming the right to make converts; but were he in a majority, as he is in Afghanistan, Arabia and Persia, things would doubtless be different.

The fear that Hinduism, in its religious and political aspects, is endangered by the growth of Christianity is, I think, largely responsible for the misconception of the missionary motive that is so widespread. Even in friendly Hindu circles it is thought that our one great objective is to increase the Christian population by detaching unwary adherents from other religions. I have often been asked by educated Indians, half in jest and half in earnest, "Well, Padre Sahib, how many Christians have you made this week?"

Behind the question is the belief that conversion is a purely human transaction, a kind of business deal, in which God has no part. There, we strike an essential difference between Hinduism and

Christianity. The latter is nothing if it is not based on a creative act of God—"God was in Christ reconciling the world unto Himself"—whereas, the former, while it claims a certain spiritual sanction, disclaims what Christians understand as a revelation from God.

To us, conversion is a new spiritual creation, an act of God's Holy Spirit ; to the Hindu it is the crossing from one community to another, a crossing in which the dominant influence is self-interest on both sides. There are still some Indians who calmly suggest that the missionary's monthly income is based on the law of statistics and that he is paid according to results !

There is this further consideration, that many non-missionary Europeans share the common Hindu objection to conversion. Better a good Hindu than a bad Christian would sum up their philosophy. I remember a distinguished British official, who was well disposed to missionary work in its medical, educational and social aspects, saying to me, "I wish you missionaries would confine yourselves to disinterested philanthropic activities and not press your religion on the people." Teach, heal and uplift, but don't preach, was his advice.

Verrier Elwin, to whom reference was made in a previous article, is not alone in thinking that the acceptance of Christianity disturbs and disintegrates the Hindu way of life, especially as practised among the backward races. I remember an Indian Professor of Palmistry whom I met in a railway train, and who paid high tribute to the philanthropic work of Christian Missions, saying to me as we talked about the progress of Christianity in Central India, "But why do you wish to convert these simple children of the forest, the Bhils, who need rather to be strengthened in their own Hindu faith ?" He thought I should confine my preaching to high caste people who were better able to withstand it, and be content to do social service among the Bhils !

This sentiment that the religion of the Hindu is the best for him, and should not be disturbed, pertains even in home circles. I have met comfortable Christians in Scotland who explain their lack of enthusiasm for "foreign missions" by the facile assumption that Indians and Chinese have religions of their own that meet all their religious requirements. Had that been the mind of Christ there would have been no commission to preach the Gospel to every creature.

In this connection, many will recall Mr. Gandhi's famous ideal of missionary service as expressed in his "fragrance of the rose" similitude. What he said in effect was : "Cease from preaching and let your life and good deeds bear their silent witness as the rose gives forth its fragrance ; don't thrust your religion down our throats with every dose of medicine you give us, and when you teach remember that truth is still largely an undiscovered country and that the last word does not necessarily lie with Jesus of Nazareth. Hinduism has been the spiritual anchorage of our people for generations, and is still, with all its faults, the spiritual force that holds us together. If you really wish to serve India join hands with me in my

endeavour to purify the ancient faith of my people. Bring your noble philanthropic activities to the strengthening of the ancient fabric of Hinduism and my people will bless you; do not impose your Christian faith, however precious it may be to you, on immature minds in school and college, and do not take advantage of the disabilities under which so many of our people live, to swell the voting strength of the Christian community."

But, having said all that, Mr. Gandhi, who is a votary of truth, is no slave to tradition or convention. His respect for personality and the rights of conscience is unquestioned and he upholds the prerogative of personal choice. If, therefore, a man with his eyes open, and neither bribed nor intimidated, accepts the Christian way he cannot say him nay. In proof of this I give an illustration from my own experience. A small group of us were in friendly talk with him on this very subject of conversion. He strongly affirmed that members of the depressed classes became Christians either from ignorance or for the sake of material gain, and that missionaries; in order to make converts, played on these selfish human strings.

We asked him, "In the event of an individual, or group of individuals, blessed with average intelligence, and under no economic pressure or material inducement, coming forward and asking for Christian baptism, what would you say?" He answered readily, "I have nothing to say against that." But he added that characteristic comment, "I cannot conceive of such a thing happening."

THEREIN spoke the essential, convinced and satisfied Hindu. But what Mr. Gandhi cannot conceive is happening all over India to-day. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." The Lord is adding to His Church daily "such as should be saved."

It must be borne in mind that, while the Hindu objection to conversion is lodged against Christian activity in general, it is directed especially against the foreign missionary, rather than the Indian Christian. In fact, it is practically certain that the right to propagate the Christian faith will be granted to the Church in India, but it may not be so readily given to foreigners, or it may be hedged in with such restrictions in their case as to make its exercise extremely difficult.

This is an added reason for the work of the foreign missionary to be integrated in the life and work of the indigenous Church. It is also a reminder that the fight for religious liberty, a fight which concerns the Church of Christ as a whole, is not yet over in India. In no sense is it to be interpreted as the signal for a missionary retreat. It is rather a call to redoubled effort, for the stouter the opposition the greater the missionary challenge.

We come, then, to the conclusion that the Hindu objection to conversion applies both to the end and the means by which the

end is secured. We can all rejoice that religious liberty, at any rate as far as the indigenous Christian community is concerned, is recognized in principle and will be safeguarded in the new Constitution ; but the "offence of the Cross" has not ceased, and we may rest assured that opposition to Christian propaganda will grow rather than lessen in the coming years. In view of these things, what manner of man should the missionary be, and what methods should he employ ?

THE following considerations would seem to be relevant :

1. The missionary is first and last "a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God." The end he serves is conversion and the fundamental method he employs is preaching. The "fragrance of the rose" method has much to commend it ; but the decisive question here is, "What saith the Scripture ?" And this is what the Scripture saith : "How shall they call on Him in whom they have not believed ? and how shall they believe in Him of whom they have not heard ? and how shall they hear without a preacher ?"

2. The missionary does not set out to destroy the faith of the Hindu : he sets out to give it a new anchorage. His message is, "Whom therefore ye ignorantly worship, Him declare I unto you." He will not treat lightly the faith of an ancient people that has been their strength and stay during many stormy centuries, and he certainly will not despise the way of life the Hindu holds so dearly. But he will proclaim that in these last days God has spoken by His Son, whom He has appointed heir of all things. Hinduism has no Christ, and it is Christ the missionary presents to India. What a thrill comes to the seeker after God who finds in Jesus Christ the end of his search. "What have you found in Christianity that you could not find in Hinduism, the faith of your fathers ?" an indignant Brahmin asked a village Christian in my hearing and received the triumphant answer, "I have found a Saviour."

3. The missionary will commend his Saviour and the integrity of his message by the beauty of his character—"they must be clean that bear the vessels of the Lord"—and by such deeds of mercy as will minister to the needs of the people irrespective of class or creed. No charge of proselytizing must divert the missionary from the path of the Good Samaritan. He will remember and seek to exemplify the Rule of John Wesley : "Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can." The missionary who can hear unmoved the "still sad music of humanity" has no place in India.

4. Knowing the suspicion that attaches to his activities, the missionary will bear in mind the Scripture injunction to "walk in wisdom toward them that are without, redeeming the time." His methods will be scrupulously fair. A famine, an outbreak of cholera, an epidemic of plague, will be accepted by him as an opportunity to do good rather than an advantageous occasion to increase the Christian population. It is unfortunate that, in the recent attack on Christian activities, no discrimination is made between Roman Catholic and Protestant Missions. We stand for the open door ; but we have no sanction to drive or beguile people in. The great affirmation of the Saviour stands : "I, if I be lifted up from the earth, will draw all men unto

Me." A mission orphanage, hospital, school or college whose doors are open to all, is to be regarded as a sacred stewardship wherein expression is given to the Christian way of life and the Christian law of love; but no compulsion, or material inducement, is employed to bring about the spiritual miracle that Hindus call conversion.

There is a text in Ephesians that has been a guiding star to me and I pass it on: "Unto me, who am less than the least of all saints, is this grace given, that *I should preach among the Gentiles* the unsearchable riches of Christ; and to *make all men see* what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

5. There is another thing the missionary must be careful about, and that is not to do the indigenous Christian's thinking for him. If he observe that golden rule he will do much to dispel the all too common Indian suspicion that the missionary from abroad does not welcome very heartily the approach of self-government, either in Church or State.

6. Finally, the missionary will always remain the missionary, the messenger of good news from God to men. He will magnify his calling. He will not underestimate the strength of the opposition, nor will he try to win success by compromising his message or accommodating his methods. John R. Mott, wise among missionary statesmen and always the evangelist, in a phrase I have never forgotten, described the task of the missionary as "confronting men with the Gospel." Thus confronted, men must make their choice. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

India: Some Facts

THE irrigation plan for Orissa will bring the amount of land irrigated by British engineers to more than three times the area under irrigation in the United States of America.

India's population is one-sixth of the human race.

Christian missions carry on ten per cent. of all the hospitals and dispensaries in India, though Christians form less than one-fortieth of the population of the land.

The Government in India has started the largest dairy farm in the world near Lahore, Punjab, where some 15,000 first-class buffaloes will graze.

Deities, according to the findings of more than one judicial court in India, are judicial *persons*—and, as such, have a right to their ration of cloth.

The subject of a debate held at Agra University and all affiliated colleges recently was: "Resolved, that religion has outlived its usefulness, and that all religions should be abolished."

¶ *It would be hard to imagine a life more closely in touch with nature.*

Village Life in North India

George Carstairs

SO much of the news that comes from India is concerned entirely with politics and the struggle for independence, or with the movement towards industrialization, that we in this country are apt to lose sight of the real daily life of the great masses of the Indian people. We have, of course, been told that 85 per cent. live in the villages, engaged in or closely connected with agriculture. We have been told that 88 per cent. are illiterate and of the 12 per cent. "literate," only a small proportion really "educated." But figures bring few pictures to the mind, and it is perhaps worth while to attempt to give once more some description of the kind of life the people live in the thousands of villages, large and small, of the Indian plains. It is the life they have lived for thousands of years, and in spite of all impending changes, it is the kind of life they are likely to live for generations yet to come. And it is among these village folk that the widest missionary work is being carried on.

It is into the lives of people with these experiences, these social customs, these thoughts, these hopes and fears, that the evangelist seeks to introduce the transforming leaven of the Gospel. If he is to be successful, he cannot know them too well or understand their outlook too thoroughly or love them too sincerely.

It would be hard to imagine a life more closely in touch with nature, and with nature on the grand scale, than that of the North Indian villager. Sunrise and sunset, nights of moonlight and nights of stars—such things as these mould his character and form the background of his thoughts. They are also bound up with the earning of his daily bread. He takes his time of a summer night from the Belt of Orion ; and in winter from the wheeling of the Great Bear, known to him as *Saptrishi*, or the Seven Saints.

The elemental forces are at times his allies—the monsoon rains that water his fields and the April winds that winnow his grain. But often nature seems a relentless enemy with whom he wages an unending warfare. A month of blazing sunshine in the rainy season, and the crops are withered before they are in ear. A night of frost when they are ripening, and the grain crumbles into powder. Or great flights of locusts sweep in from the West, and hundreds of square miles of land are left barren of any growing thing. Then there is the constant warfare with the wild beasts of the jungle—a much more real struggle than is often realized. Deer troop into the fields when the darkness falls, and they are hungry creatures with a taste for unripe crops. A wandering herd of wild pig will do a vast amount of damage in a few hours ; and it is not easy to build a hedge that a wild boar will not break through. Peacocks, too sacred to be killed, are great devourers of grain and need continual chasing.

And, in many parts, panther and tiger are an abiding menace to the cattle and the sheep and the goats, so that these have to be driven nightly into the villages and penned within walls or hedges of dry prickly thorn.

Unlike the British farmer, the Indian peasant does not dwell alone in the midst of his fields. He and his neighbours live crowded together in the village. They have done so for thousands of years, and the reason why the village is so often slightly raised above the level of the surrounding plain is that it is built on the debris of generations of villages of the past.

THE village, with its mud houses irregularly built and the roads dirty and uneven, is not attractive at first sight. It requires the glow of the sunset to cast a halo over its sordidness, and to change the clouds of dust into a golden mist as the cattle troop home in the evening hour. Each house has its courtyard—not too clean ; for, unless it be that of an unusually substantial farmer who may have a separate yard, the cattle share it with the family at night.

The home is especially the woman's sphere ; and the life of a farmer's wife is a hard life. Long before the dawn she is at work grinding the wheat, barley, or maize for the day's food. Oil for lamps costs money, so she works in the dark ; and many a woman has lost her life at the grindstone. The rats come in to eat the grain and a cobra may find its way in in pursuit of the rats. The grinding mill seems a convenient refuge in which to coil itself ; and when the woman's groping hand begins to turn the stone, the snake awakes, and her fate is on her. The grinding finished, there is water to be fetched from the well and there are cows to be milked and sent off in charge of the younger children to graze in the jungle. There is curds to make and *ghi*, the house to be swept, cow dung to be gathered for fuel ; there is kneading of dough and cooking of bread, and a walk to the fields with the husband's midday meal. There she may have to wait and help with the field work, plucking the cotton, or guiding the water as it flows from the well, or cutting fodder for the beasts. Then back in time to knead and cook and serve again the food for the men's evening meal. And all the while there are little children to be fed and clothed and tended. Night finds her weary and she is asleep not long after the sun has disappeared.

Her husband's life is little less strenuous, though he finds time for a siesta under a shady tree. There are long days of ploughing when the first rains have softened the earth ; sowing and reaping and gathering on to the threshing floors of hard, sun-baked earth. There are the days when the bullocks go their monotonous round treading out the corn. First, a crude harrow of thorny *babul* branches, weighted with a log of wood, is dragged round to tear the straw to pieces. The hooves of the bullocks do the rest, crushing the ears and separating the grain from the husks. The April winds have now begun to blow, and for a week or two one sees men and women standing on high stools and tossing the grain lightly into the air to

fall in a growing heap below their feet while the chaff streams off like smoke to form a heap of its own at a little distance.

In Northern India the most urgent need of the land is always water, water. Much of the land has to be irrigated by slow, patient labour at the well. Miss Sackville-West, in her poem, "The Land," contrasting the rain-sweetened English summer with the drouthy East, might have been speaking of the Indian as well as of the Arabian farmer when she wrote :

> He who must yoke to wooden water-wheel
> The bullock or the camel, turning slow
> But constant in the round and trodden groove,
> Slumberous as hypnotics move,
> To the lamentation of the whining cogs,
> While in the runnels rapid waters flow,
> Lapped by the timid tongue of pariah dogs,
> And in the trenches spread, to quench and heal.

There is no more familiar sound on a warm moonlit night in Spring than the monotonous creaking of the Persian wheel and the steady clack—clack of its wooden ratchet. But only the fortunate have wells shallow enough for the water to be raised by the linked pots of the Persian Wheel. Most wells are so deep that the great leather bag or *mashak* has to be employed, the bullocks toiling down the well-run dragging their hundred feet of heavy rope. The most musical of all the sounds of the countryside is the little melody the farmer sings while working at the well. When the bag is full and ready to be raised, he seats himself on the rope to keep the yoke from slipping over the bullocks' humps and sings his short full-throated song as the beasts plunge down the slope. Meanwhile, his wife is in the field skilfully guiding the water into one after another of the square *kiaris* or plots into which the land is divided. As a method of irrigation it is slow and toilsome ; but so through the ages have patches of the soil been redeemed from barrenness.

THE social life of the village centres mainly in events of family life. A girl comes to marriageable age. There are enquiries and tentative negotiations with families of the same caste in neighbouring or even distant villages. Then the village barber arrives with the formal offer, the priest is consulted for an auspicious day, and the date of the marriage is fixed. The unit of social life is, however, less the family than the caste ; and since there are no marriage registrars the greater the number of witnesses the greater the confidence in the marriage ceremony. So the company that gathers is a large one, and the feasting may land the father in debt for many years. His *izzat* demands that he be lavish, and, when the bridegroom comes riding on his borrowed horse, wearing his hired costume of scarlet and gold, and the big drum beats and the long trumpet keeps sending out its brazen note, the head of the family feels proud and important and takes no thought for the morrow. The birth of a son is another occasion for communal rejoicing and expensive feasting ; and when a death occurs the greater the number that are fed at the *mausar*

or funeral feast, the greater the honour to the dead.

Next to such domestic happenings the regularly recurring religious festivals afford the main occasions for village merrymaking —Dasahra, with its sacrifice, worship of the beasts and implements of one's craft, manly sports and (in larger centres) the long drawn-out performance in operatic fashion of the drama of Ram Chandar and Sita ; Gangaur, the women's festival, when the ladies, gaily dressed, carry images of their special goddess to some neighbouring *talao* ; the burning of the Holi (a festival too often marred by drunkenness and the singing of obscene songs) ; and, above all, Diwali, the Feast of Lights, when every house, white-washed for the beginning of the new financial year, is lit with little lamps and all is gay and friendly in the village. Or it may be the special day of some local deity that sets the folk streaming out in family parties to visit his temple in the district, and to picnic by the way. For all these festivals are for the villagers, like the Christmas of the West, *holidays* in the modern rather than in the ancient and original meaning of the word.

As regards actual worship, it is strange to find how ready the villager is to endow any past greatness with an element of the divine. Near one small village in Rajputana there is an ancient stone where, on occasion, the villagers go and worship. On enquiry they could not say what the stone represented ; but an examination of its Persian inscription showed that it marked the spot where Mahmud of Ghazni, the destroyer of temples and arch-enemy of Hinduism, had once pitched his camp on his march south through India. Now worshipped as a god by Hindus !

The more intimate social life of the village is found in the little groups that gather in the dusk when the day's work is done—and talk. In the long evenings of summer you will find them on the raised stone platform in the village *hatai* or square. When the nights are chill, they squat round the glowing embers of a fire. The little straight clay pipe, filled with home-grown tobacco and smoked through the hollow of the clasped hands without ever being touched by the lips, passes steadily round and round. If it requires re-lighting, a youth with horny hands will pick up a red-hot ember with his fingers, roll it lightly in his palm, and hand it casually to the smoker.

WHAT do they talk about as they sit there with the glow of the fire lighting up their faces, or flickering over the ground to die away in the darkness ? It may be the price of grain or the prospects of the season. It may be some local scandal. It may be the recent visit of some revenue officer, great or small.

A wise Indian once remarked, " The European who wishes really to get to know us Indians should meet us after dark. It is only then that an Indian will open his heart." This is certainly true of village folk. By the fireside, under the stars, shyness and suspicion slip away, differences of race become less of a barrier, and the subjects that transcend race are easier to talk about. It is then that one finds that the " simple " villager's

close and constant contact with Nature, his sense of the immensities, has an influence that goes far below the surface of his mind. Under that wide sky he ponders on "the whence and the whither." Fragments of Vedantic philosophy have filtered down into the common mind and drop from the lips of the illiterate. Beneath all the popular and often childish outward expression of religion, there is a deep fatalistic mysticism, a dim sense of the infinite. "Tell me," a village weaver asked me once, "if the Spirit of God filled the heart of a man would there be One or Two?" and, without knowing it, he was reaching down into one of the deepest problems of philosophy.

PERHAPS this is the secret of the strange patience of the Indian peasant, of his acceptance of the most terrible blows of fortune—pestilence and drought and locust flights—without blasphemy and without rebellion. For, more than the "practical-minded," hard-working peasant of the West, he is always dimly conscious that he is living on the edge of two worlds and this life is after all but an incident in the age-long pilgrimage of the soul.

There are, of course, many darker aspects of Indian village life which I have not touched on here—the squalor, the anxious poverty, the almost universal debt and the tyranny of the money-lender, the disease and suffering, the fear of evil spirits or unpropitiated gods, the petty quarrels often growing into bitter feuds, the caste system which limits social life to narrow circles. But none of these things prevent the villager from being extraordinarily lovable to those who know him.

WHAT place can Christ and His Gospel have in such a strange Oriental setting? At first sight the life of an Indian village seems worlds apart from anything we know in our Churches or in the Christian circles of the West. Yet how easy it is to imagine Jesus walking in these villages as long ago He walked among the simple folk of Galilee. He would find their needs much the same as those which then drew forth His sympathy and help. I have seen Sadhu Sundar Singh with the common people, Hindu as well as Christian, thronging round him; and I can picture what would happen were Jesus Himself to appear among them.

To many He *has* come. The sole aim of all district mission work is just to bring Jesus Christ into the people's lives. Preaching and teaching and healing in His name all have this end in view; and where He has come, while none of the true characteristics of Indian life and character are lost, these soon begin to be purged of the evils that disfigured them. There is a new light in the eye, a new peace and joy and hope, and already from among those simple peasants there have been not a few great Christian souls, many who now shine as jewels in His crown.

¶. *Revival brought spiritual leadership and social reform.*

The Church Must Go to the People

The Right Rev. the Lord Bishop of Worcester

IN my last article on evangelism I stressed the fact that revival began in an act of God and not in an effort of man—that we are dependent upon the Holy Spirit if there is to be a stirring of the waters. I am convinced that our experience of evangelism in the nineteenth century has given us stereotyped minds. We imagine that methods that were successful a generation or two ago will work to-day and we rather tend, I say it reverently, to tell the Holy Spirit how He ought to work.

I have before me, as I write this article, a *History of the Ulster Revival of* 1859, the life of D. L. Moody, and several books on the Wesley Revival. These three great revivals under Wesley and Moody and that of 1859 are some of the outstanding spiritual movements of the eighteenth and nineteenth centuries. They were widely different in technique, method and results. They broke upon the British Isles as a veritable breath of God in three epochs of modern history.

Wesley began his campaign when the industrial revolutions and the expansion of the British Empire were beginning. Out of his revival there came a new spiritual leadership, not only for the Church, but also for the nation. Great social reforms were carried out because men came to realize that they could not enslave their brothers "for whom Christ died." The conscience of the nation was quickened on moral issues because tens of thousands had found a new way of life through Christ. Slavery was abolished through the application of the Christian ethic to an open sore in our national life.

This revival was led by outstanding personalities—Wesley, Whitefield and others. They rediscovered the power of the Gospel in their own lives, and the love of Christ constrained them to tell others the good news. It was not planned. It grew.

The revival of 1859 followed no method either of Wesley or Whitefield ; it began spontaneously in Ulster. Some years before revival came there were unmistakable signs in Ulster of an awakening. Attention was focussed on a rural area in County Antrim. In 1855 prayer meetings were started that rapidly spread over the whole neighbourhood. A young man, at the close of a Bible Class, was asked whether he could gather some of his "careless neighbours" into his house and teach them the Bible. After some hesitation he agreed to try. It succeeded beyond his wildest dreams. A prayer meeting was started and the example of this spread.

Meetings for prayer and the study of the Scriptures sprang up everywhere. Soon these gatherings were being held every evening in different people's houses. The meetings grew in size until they had to divide up and thus multiply themselves. Certain simple rules were laid down. All controversy was forbidden, and the one theme was "Christ and the Cross." People came wondering and went

away rejoicing. As prayer went on, conversions followed.

The whole revival was born in a prayer meeting. It had no plan, no organization. The more the converts, the more the volume of prayer increased. There grew up in the Churches a deep conviction about the power of prayer.

The Sunday congregations showed a remarkable increase, and converts were added to the Church as in Apostolic days. In nine areas in Northern Ireland the total congregations before the revival had numbered 307. After 1859 they had risen in the same areas to 10,661.

The Moody revival was again totally different. God used one man to inspire millions.

I turn now to the days between the two wars. I have before me Alexander McLeish's book *Jesus Christ and World Evangelization*; Dr. Mott's book *The Larger Evangelism*; some smaller books brought out during the war of 1914-1918: *Revival—The Need and the Possibilities*, by Dr. Bardsley, formerly Bishop of Leicester; *Studies in Revival*, by the same author, and lastly *The Turning of the Tide*; *A Study in Revivals*, by Dr. G. H. Morrison, the Moderator of the United Free Church of Scotland in 1926. These books all show a deep concern. They breathe a spirit of devotion and prayer. They summoned the Churches to action. But nothing seemed to happen.

To-day a new generation is questioning, enquiring and praying. Why does revival not come? There is undoubtedly a spirit of enquiry abroad. People are asking about the faith.

The root question is: Have we a Gospel of such personal, compelling power as to meet their need? Theoretically we have, but have we such a Gospel in our own lives? This was the acid test in Wesley's day. He supplied the answer in 1738 when, in a prayer meeting in Aldersgate, London, he found Christ as His Saviour and Lord. He tells us in his journal how his heart was strangely warmed. Personal experience expressed in prayer resulted in the revival of 1859.

ON Good Friday, 1943, I visited six munition works in a town not far from my home. Services were held in each. They lasted for half-an-hour and in that time we had two hymns, prayer, reading from the Scriptures and an address. The services were, of course, all voluntary. In one factory no room would hold the people who wanted to attend the service, and we held it in the open-air. In another, about 1,000 people crowded into a large room. They were as reverent as if they were in Church. They sang "When I survey the Wondrous Cross" and they certainly did listen with deep attention. So the morning passed.

Our scheme was completely co-operative. Altogether fifteen factories were visited, and in each case an Anglican and a Free Church minister went together. Had we held a special mission in all the Churches in the town we should not have reached many of those who came to our services. We tested this later on. A Missioner was invited to the same town. He preached in the Churches, both Anglican and Free Church, and during the day

he visited the same fifteen factories. In the day-time he went to the people while at night he asked the people to come to him. The two methods were complementary. The normal churchgoers attended the services at night. But many who never go to church were present at the services in the factories during the day.

I SUGGEST that we have had our eyes too much on great preachers, and not enough on the simple witness of the rank and file of churchpeople.

Most revivals have been lay movements. They have been initiated in the prayers of the faithful. They have been successful as simple-hearted people were prepared to witness to Christ. They have frequently faded out before they had achieved their purpose because those responsible allowed controversy or lesser loyalties to spoil the fellowship. One other lesson emerges, too. The most fruitful centres in the commencement of revivals were those parishes where there had been a substantial and faithful evangelical ministry. Many to-day, who feel discouraged, can take heart because their work will count for the Kingdom of God in a vital manner, when revival comes.

I conclude, therefore, in this way. Methods, machinery and great plans are utterly futile unless the Church learns again the secret of prevailing prayer. If revival is to be world-wide then prayer must be equally world-wide. Successful prayer depends on the presence and power of the Holy Spirit, who makes intercession for us.

We are only channels. We cannot initiate. God alone can send revival. But we can see that the channels are clear, that our lives are truly at God's disposal, that we are ourselves seeking through prayer and witness to point people to the Lamb of God, who taketh away the sins of the world.

I close this article by quoting from Dr. Morrison's *The Turn of the Tide* :

> OUR Christian faith has not come down the centuries like a steady expanding river. There have been times of deadness, seasons of inertia, long ages of a weary formalism. And then always, at the appointed hour, has come the opening of heaven's windows and an awakening to lost simplicities. So it was with St. Francis. So it was with the Reformation. The Reformation was not a thing of politics ; at its heart it was a spiritual revival. So it was with John Wesley . . . The history of Christianity is one long chequering of light and darkness. Just when everything seemed lost, the battle was on the point of being won. A hundred times the extremity of man has proved the opportunity of God. And to-day, when we seem to have tried everything and still lack the authentic mark of power ; taught of history we reasonably hope that the hour of our redemption draweth nigh. Let us remember that revival is not obsolete. It is our faith and experiences of the power of God that is in danger of becoming obsolete.

Dr. Morrison closed his address with these words :

> Go home and put first things first, one of the hardest tasks there is in life. And God, who is waiting to be gracious to our Church, to our beloved land, and to the world, will solve our problems and redeem our weakness with the baptism of power from on high.

Significant Trends in Mexico

G. Baez-Camargo

WHEN, at the opening of his term, President Avila Camacho of Mexico declared himself publicly a "believer" and a "Catholic," the Roman Catholic Church took his statement as a green light for a huge revival of its power and influence. The previous administration, under General Lazaro Cardenas, had been influenced by radical and materialistic thought, and its hand had been laid heavily on Church activities according to the theory—which seems well substantiated by centuries of Mexican history—that Catholic power and influence had always led the hierarchy to political meddlings and the attempt to control the civil powers.

The Catholic revival started very cautiously at first, by simply bringing out into the open, in carefully measured steps, the institutions that had been forced underground by the Mexican laws, namely, schools and convents. At the same time, a movement was started in the United States by the American hierarchy against Protestant missions in Latin America, to which the Mexican hierarchy most gladly adhered. Certain of the support of the American hierarchy, which had gained considerable influence upon the State Department and determined to a great extent some of the leading policies of the American Government in international affairs, the Mexican Church finally launched an anti-Protestant campaign, as the spear-head of a general attack on all Liberal groups such as Socialists, Masons, and in some cases Jews.

Officially, the campaign against the "Protestant penetration" would consist of a revival of prayer, indoctrination and witness, a strengthening of the Catholic faith in the parishioners and their families. So far so good. It was a legitimate movement, one to which any creed or Church is committed by loyalty to its own convictions and the desire to keep its faith alive and strong. The Archbishop of Mexico, after depicting the dangerous advances of Protestantism, summoned his people to renewed fervour in prayer, an intensification of religious teaching of the young, and a brave witnessing and confession of the Catholic faith.

But due to an age-long tradition of intolerance and fanaticism, the Catholic masses interpreted the campaign as an effort to wipe away the Protestants, and a series of physical aggressions and acts of violence began to take place, especially in the isolated communities where the arm of the law was not too quick to reach out. Several Protestant chapels were blown up or burned, some pastors killed or severely beaten, and church members attacked and injured. This included the raping of women and the death, from exposure, of babies, when whole Protestant congregations were chased away into the jungle by the irate "crusaders." Even in Mexico city, the capital, there was

an attempt to break up a Methodist convention meeting by throwing in tear gas bombs.

The Catholic revival came to a peak on 12th October, when the crowning of the image of the Virgin of Guadalupe, said to have appeared miraculously painted on the mantle of an Indian four hundred years ago, took place with the attendance of Cardinal Villeneuve, of Canada, as Papal Legate, and scores of bishops and archbishops from the United States and Latin America. Mexican laws prohibit public worship or ceremonies outside of church buildings and homes, but two religious pilgrimages, with torches, tramped daily from Mexico city to the village of Guadalupe, where the celebrations took place. According to a prominent Catholic lawyer not less than seventeen laws were transgressed during the celebrations. On their way to the sanctuary pilgrims stoned a Protestant church every day until no glass panes were left.

The next week, the Mexico city weekly *Tiempo* came forward with a strong editorial, calling the celebrations "A Week of Idolatry," and pointing out the political implications of the revival. It was an attempt, the editorial said, on the part of the hierarchy to regain the political power it had enjoyed during the Spanish rule, 150 years back, and during part of the last century. The editorial summoned all Liberals to stand by the cherished freedoms which Roman Catholic preponderance always tended to destroy. This editorial, and a big banquet, where leading Liberals congregated to honour the editor of *Tiempo*, have marked the beginning of a reaction against the Catholic come-back.

TO the casual observer, the Catholic revival in Mexico may seem nothing but a purely religious awakening. But closer observation detects significant signs of a deeper and not so spiritual scheme. With the Presidential elections coming next year, and with candidates already on the arena, it seems that the Guadalupe coronation was aimed as a huge demonstration of force and a suggestion to the candidates that they had better come to terms with the hierarchy in order to get their support. It has also an international aim, seemingly that of impressing the United States with the strength of Catholic control of Latin America. This is meant as a trump card for the support of Vatican policies in the post-war world, in exchange of "good neighbour" feelings on the part of Latin-American Catholicism.

THE CHURCH IN ETHIOPIA

The Ethiopian Coptic Church is very conservative in outlook, due largely to fear of large-scale attempts by the Roman Catholic Church to proselytize. In some of the monasteries, there is a very high standard of learning and living, but the ordinary parish priest is rather a poor leader of his flock. Friendly comradeship with missionaries would be helpful. The Church undoubtedly holds very great influence in the country, and an enlightened body of priests would further the happiness of the people in more than spiritual matters.

Discharging a Debt to the African

Stanley G. Browne

IN his monumental *African Survey*, Lord Hailey passes in review the many and varied agencies by which the benefits of modern medicine are to reach the African villager. Realizing the impossibility and, indeed, the undesirability of attempting the task by sole reliance upon European personnel, he writes as follows: "There should be a large body of assistants, who must as far as possible be Africans, and who must have had as complete a system of training as circumstances will permit." And Dr. Janet Welch, in her recent Report, says much the same thing, adding "The great problem of Africa is the need for instruction of the African in preventive medicine."

These conclusions will be heartily endorsed by all who have had first-hand experience of tropical Africa. A tremendous need cries out for immediate and adequate help. The individual African is needy: he rarely enjoys perfect health, he is the prey of many parasitic diseases, he is usually undernourished, and he lives in an unhealthy, enervating climate. The community in which he lives, also, is usually unhealthy: unhygienic and insanitary conditions flourish, and take their toll of young and old. Superstition and violent dislike of all innovation strengthen the chains of habit and custom.

Of recent years, the onrush of modern civilization and industrialization has intensified already existing problems, and has created new problems. Diseases formerly localized are now endemic over wide areas, consequent upon the rapid opening-up of the continent by motor-lorry, river-steamer and aeroplane. And new diseases, so-called "white man's diseases," have been brought into districts where they were unknown and where they have shown themselves particularly deadly.

We of the West are directly or indirectly responsible for the tremendous consequences of our introduction of civilization to the peoples of tropical Africa. "Brethren, we are debtors," and we must honestly and sincerely face the consequences of our actions and seek to discharge honourably our debts. We cannot put the clock back, even if we would, and we cannot restore to the detribalized native the simplicity of his primitive existence, or resuscitate the tribal loyalties to which he formerly owed allegiance. But we can seek to meet our obligations by means of our concern for the well-being of those to whom we are debtors—economic, hygienic, social and religious debtors.

Missionaries and Government officials alike have been well aware of these considerations for some time past, and, in an attempt to mediate the benefits of modern medicine and hygiene to the African villager, have made commendable efforts to increase the numbers and raise the quality of the trained medical assistants. The recruitment and training and

subsequent work of these men, however, are fraught with numerous disappointments, and failure on the score of morality, intelligence and character, is unhappily frequent. On general grounds, it should be evident that Christian young men of adequate intellectual standards and sound moral fibre should prove much more satisfactory, both during and after training, than the ordinary non-Christian product of secular schools. And this, in practice, we find to be the case.

FURTHERMORE, we feel that if these native medical assistants are evangelists at heart, and catch something of the vision of the part they can play in establishing the indigenous Church, then their influence can be as profound as it is far-reaching. This is the ideal that inspired the founding of the School for the training of Congolese Medical Assistants (or *Infirmiers*) at Yakusu, in connection with the hospital established in 1921 by the Baptist Missionary Society in the Province of Stanleyville, Belgian Congo. Up to the present, there is only one other school of similar grade that has been recognized by the Government, that at Sona Bata, under the *aegis* of the American Baptist Foreign Mission Society, in the Lower Congo.

A word on the recruitment and training of these African lads will not be out of place. Originally, entrants were accepted only from the Yakusu Station School ; boys who had gained the diploma of the fifth year of studies in the school and who were baptized church members or catechumens, were admitted. Subsequently, applications came from boys who had passed through neighbouring Baptist Missionary Society station schools, 100 and 350 miles away respectively ; more recently, we have been able to welcome students from other missions—the Africa Inland Mission, the Church Missionary Society, the Methodist Episcopal Congo Mission, and the Evangelization Society of Africa Mission. Our stipulations are : the entrants must reach the necessary educational standard for admission ; and they must be Christians, recommended by a missionary as suitable for training as medical evangelists.

The course of study and practice extends over a period of five years, and all the instruction is given in French. French is the official State language, and the language in which examinations must be conducted ; it is the only common language among the students, who come from twenty different tribes ; and it is infinitely superior to any Bantu language as a means of conveying medical and scientific terms and concepts.

The future life-work of the students is borne in mind in framing the course of study : most of them will work in rural dispensaries, far removed from the towns, and will be visited at infrequent intervals by a doctor. The knowledge gained by the students, therefore, must be practical and related to the conditions they will actually meet with in practice. In class, they study the elements of natural science ; anatomy and physiology ; hygiene ; medicine and surgery ; pharmacology and pathology, with special reference to laboratory technique. Their practical and clinical work is done

in the Yakusu Hospital—in out-patient department and in wards, in pathological laboratory and in the pharmacy. By the time they reach the end of their course, they are familiar with the diagnosis and treatment of all the common diseases they are likely to meet with; they are adepts with the microscope; they can undertake simple surgical procedures.

Their personal Christian faith and evangelistic zeal are fostered and encouraged by all possible means; we realize how important this is, since the majority of disappointments are due to the "lengthening of ropes" without any corresponding "strengthening of stakes." We are dealing, in the main, with first-generation Christians, with "sons of cannibals," who have little spiritual background or home influence. The wonder is not that some of them fail, but that any of them make good in the way they do.

The day's work begins with united prayer at 6 a.m. Then there are services in wards and out-patient department waiting-hall at 9 a.m., which the students take in rotation. On Friday afternoons, we have a prayer-meeting for staff and students. On Sundays, there are special evangelistic efforts in the hospital, and those students not on duty are encouraged to go to surrounding villages with the Gospel message. To help them with their preparation, we arrange for the medical students to take classes in the neighbouring Bible School for teacher-evangelists, and to share music lessons with them. Then, the students in training, who, in rotation, accompany one or other of the doctors on medical itinerations, are able to share in the evangelistic activities of the medical "team" in the evenings and on Sundays. The ideal of the "medical evangelist" is kept constantly before them, and the truth is emphasized that they must themselves be individually in contact with the Saviour and be used of Him during their course to bring others to Him. Professionally, as well as spiritually, the truth is reiterated that opportunities for service do not await the day when they leave the school to work in distant village or plantation.

THE last two years of the five-year course are spent in a practical "*stage*," as it is termed. This may be passed at Yakusu itself, and the "*stagiaire*" may assist in the laboratory or wards, or teach the junior students; in the Leper Camp; in a rural dispensary; or on medical itinerations, in company with the doctor. The object is to test the student's self-reliance and ability to put his knowledge to practical use. During this period, we try to "maintain the spiritual glow" by encouraging evangelistic activities; and we try to maintain the intellectual standards by means of a correspondence course of study, with monthly sets of questions.

At the end of this practical period, the candidates return to the school for a refresher course, and then are entered for the State examination for the diploma of *Infirmier*. The Yakusu doctors form the examining board with the official State representative. The great majority of our students succeed on the first attempt.

The students, now possessing a legally-recognized diploma, for the most part leave the school and

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hospital. Those who have come o Yakusu from other missions eturn to those missions. The rest re directed to positions under he Government or in the service of agricultural and mining Companies; some few remain in mission employ. (There is no "free practice" open to them in he Belgian Congo.) The Government has welcomed our trained men to supplement the products of the official schools which exist n some Provinces. So far, we have not been able to cope with the demands for our trained and diploma'd *Infirmiers,* and could ind positions for three times as many as we are able to train.

Thus, most of them find themelves in charge of rural dispensaries, usually under Government auspices and control, or as assistants in hospitals or laboratories under Government supervision; some become members of "sanitary teams" fighting various endemic or epidemic diseases (e.g., plague, sleeping-sickness, cerebro-spinal meningitis, etc.); some find a sphere of great usefulness in supervising leper camps. Those who work for Companies become responsible for he health and hygiene in camps for native workmen, attached to mines or agricultural undertakings. Wherever they go, they o as Christian laymen, ready to work well at their chosen profession because they are Christian, and eady to do all they can to assist he growth and development of he local Church. Of course, hey are officially regarded as *infirmiers,* and engaged and paid s such, but we like to think of hem as medical evangelists, working in the Christian Church as witnessing and helpful laymen, with the prestige that their training and position afford. As Christians, they are dependable, reliable, and trustworthy; as *Infirmiers,* they are conscientious and professionally efficient. Medically speaking, they are the solution to the problem of the medical treatment of a primitive population sparsely scattered over wide areas in tropical Africa; from the standpoint of the indigenous Church, they are laymen whose contribution in service and influence is recognized and deeply appreciated.

IN native thinking, the borderline between the physical and the spiritual is broad and ill-defined; hence our satisfaction in helping with the doubly potent message of medical evangelism. The medical problem among these primitive tribes is often bound up with a moral and a religious problem. And to the native (as to us), there is no real incongruity in the fact that one who helps the body is also able to point to One who saves the soul.

In our own medical area surrounding Yakusu, for which we are the responsible Government doctors (*médecins agréés*), we have been able to implement our Christian ideals and put into practice these principles. Thus, the *Infirmiers* attached to our scattered rural dispensaries are in most cases the honoured laymen helping the local Church of Christ. Sometimes they act as elder or deacon. Even when young in years, they have by reason of their semi-official position a prestige in the native community, and by reason of their training and spiritual

standing they exert an influence for good in the village and with the local chiefs. They are known for their integrity and uprightness of character in places where moral standards are lax and where the Christian Church is in its infancy. They bring the blessings of modern medicine to church-members and teachers and pastors and school-children ; they sometimes give hygiene lessons and demonstrations in the local rural schools. And, by their positive witness and fight against the evils of witch-craft, they do much for the progress of the Gospel.

IN a very backward part of our district, where twenty years' evangelistic effort has resulted in a mere handful of true converts, the *Infirmier* now has a regular Bible Class for enquirers. In another central village, the *Infirmier* gathered round him the local teacher-evangelists for training in methods and preaching.

Another man bore a brave testimony in the face of cruel opposition. The local villagers organized a dance to celebrate the return of their chief from a prison sentence. As night wore on, the dances became hideously immoral and obscene. The *Infirmier* bravely protested, and was beaten for his pains till the blood flowed. But when the drunken orgies came to an end, the people sheepishly came to the dispensary and apologised.

At many scattered outposts, the itinerating doctor is always sure that a good evangelistic meeting will be arranged, for the local *Infirmier* will beat the village drum announcing that all who wish to hear the palavers of God are invited to gather round the dispensary the night the doctor arrives.

THE great majority of the trained men who leave us to enter Government or Company employ, keep true to their faith in Christ, and bring real encouragement to the places where they go. Often there is no organized Christian Church, or there is a group of Christians rarely visited by a missionary ; but the *Infirmier* is there all the time, helping and witnessing. In the case of one of our trained men, I heard that he was gathering a group of enquirers in his house Sunday by Sunday, until a mud and thatch House of God could be erected. Another saw through the press a short time ago a collection of native hymns, the majority of which were from his own pen.

While it is not suggested that the *Infirmier* can replace the native pastor and teacher-evangelist, it is definitely felt that these trained laymen are making a distinctive and valuable contribution to the development of the Church of Christ in Congo, and, by their practical demonstration of Christian helpfulness, are interpreting in a very real sense God's infinite compassion for His wayward and suffering creatures.

The M.ssionary Aviation Fellowship hopes to see aeroplanes in operation in Belgian Congo, and is in touch with the Missionary Council there on the subject.

Murray Kendon (Flight-Lieutenant)
Mildmay Centre

¶ *An Inter-Church Conference at Cambridge.*

Towards the Conversion of England

L. W. Chidzey

ON the occasion of his enthronement as Archbishop of Canterbury in 1942, Dr. Temple, referring to the movement of Ecumenical Co-operation among the Churches, said :

> As though in preparation for such a time as this God has been building up a Christian fellowship which now extends into almost every nation and binds citizens of them together in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last hundred and fifty years. Almost incidentally a great world fellowship has arisen ; it is the great new fact of our age ; it makes itself apparent from time to time in world conferences such as have been held in Stockholm, Lausanne, Jerusalem, Oxford, Edinburgh, Madras, and Amsterdam. Here is one great hope for the coming days —this world-wide Christian fellowship.

This desire for a world-wide Christian fellowship found expression in the formation of the World Council of Churches, to be followed later by its British counterpart the British Council of Churches, which combined in a single organization the chief agencies of the interdenominational co-operation which has marked the past few years. Under the guidance and inspiration of the British Council of Churches there has been wide-spread co-operation, and it has been possible to offer united witness to the nation on great social and moral problems.

The publication of the much discussed Evangelistic Report, *Towards the Conversion of England,* offers a new challenge to the Churches in the statement :

> Evangelism on a national scale can only be attempted by presenting as far as possible a united front in co-operation with other Christian communions.

It was against this background that the Archbishop of Canterbury, in his capacity as President of the British Council of Churches, summoned representative leaders of the Church in this country for conference and consultation about the primary task of the Church—the evangelization of the country. The conference was held at Emmanuel College, Cambridge, from January 2nd to January 5th, under the chairmanship of the Archbishop, Dr. Fisher. It was a notable gathering, numbering some seventy people.

Prominent amongst the delegates were the Bishops of Lichfield, Worcester and Willesden ; the Moderator of the Church of Scotland ; the Secretary of the Free Church Federal Council ; Dr. George McLeod of Iona ; Dr Newton Flew ; Dr. Welch, the Religious Director of the B.B.C. ; Dr. Oldham and Mrs. Kathleen Bliss of the *Christian News Letter* ; Dr. Hugh Martin, Student Christian Movement ; Dr. Craig, General Secretary of the British Council of Churches ; Canon Cockin and representatives of many Church Societies and Free Church leaders. The general purpose of the conference was to gather together representatives of bodies within the Churches, to which responsibility in the field of evan-

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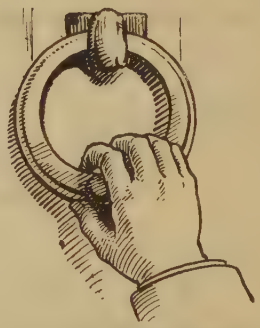

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gelism was entrusted, and give them an opportunity of examining together the problem of Christian witness in the post-war world. There were four important questions before the conference.

(1) *"On the basis of your work and experience during the war years, what do you take to be God's Word to His Church in and through the history of these years?"*

THE Chaplain-General gave a valuable lead when he sounded a note of confident hope. His experience in the Forces during the war years was of real value. He affirmed that there was a permanent word of the Lord at work to-day, and that master word was Confidence. He felt that the Church must go forward to the tremendous task of conquest and reconstruction in a crusading spirit, believing whole-heartedly in the triumph of our cause. The chief task confronting the Church to-day was to create a battle-winning spirit: there must be complete confidence in the message we have to offer to the world.

Dr. Welch sounded a great challenge when he said that the great problem before the Church was one of communication. How were we to communicate our message? Large numbers of people had lost the spiritual dimension of life. The great theological dogmas meant nothing whatever to them. The atomic bomb had brought the whole world to the threshold of eternity, and in view of the insecurity of life, and anxieties and conflicts going on in the hearts of men, there was urgent need for a theological restatement of the doctrine of immortality.

It was a shock to hear Dr. Welch say out of his own experience that of six thousand sermons and addresses which he had had to read in his capacity as Director of Religious broadcasts, he could only recall one that had dealt with the subject of immortality. He suggested, therefore, that the doctrine of life after death was an essential element in our message for God, for special emphasis and attention in view of the present situation.

Mrs. Bliss, the Editor of the *Christian News Letter*, felt that the Church was waiting for the Word of the Lord in this country. One of the tasks of the newly formed Christian Frontier Council was to encourage and train the laity to bear their witness in normal walks of life. Probably the greatest need to-day was to help people to realize that they mattered; that they had significance; that they were of eternal value in the sight of God. Our congregations must become outward-looking, and they must concern themselves more with the contemporary situation. This might mean that the Church would have to throw overboard a good deal of the cargo now being carried.

Dr. McLeod spoke from his great experience in Scotland, and particularly from his work in the Iona community. He pleaded that the Church must find a new technique to reach the masses of people. The old conception of Christendom had broken down and it was a dying concern. There was a problem to make the message of the Gospel relevant, and to do this we must interpret that message in terms that could be understood.

(2) *"Is there a Gospel for To-day—a Word of God through His Church specially demanded by and appropriate to the national situation? If so, can we discern essential elements and emphases in it, and do these prescribe any particular methods of evangelism?"*

Father Groser introduced this subject with great eloquence and sincerity. He drew freely from his experience of twenty-five years as a parish priest in an East London parish. He reminded us that the keynote of God's word to His Church was the challenge, "We have found the Messiah." In answer to that challenge many people would say, "Can any good thing come out of the Church?" and the measure of our failure was that we dare not say, "Come and See." It is the layman and not the parson who shares the life of the outsider, and he has unique opportunities to meet him on his own ground.

This task must be faced humbly if we are to reach the masses for Christ. The local congregation must be able to show such a quality of life, such a warmth of worship, such friendship to their fellow-men as will carry conviction to those outside that here is the Church offering something vital.

Father Groser felt that the secret lay with the worshipping congregation, and public worship would always be the greatest evangelistic agency. At the very heart of the worshipping community must be faith in a living God, and the acceptance of the leadership of Jesus Christ in every activity of human life.

The Moderator of the Church of Scotland, the Very Rev. Dr. Hagan, introduced the Evangelistic Report recently presented by the Church of Scotland—*God's Will in our Time.*

(3) *"Is there a satisfactory basis for united evangelism by the Churches?"*

Dr. Newton Flew introduced the book, *Christian Witness in the Post-war World.* He showed very convincingly that many of the doctrinal differences which formerly had separated the Churches had now disappeared, and there was a greater measure of common ground now than at any other period during the past years. He urged that the task of evangelism must lead us to stand together on this common ground so that we might offer united witness to the world outside. Many of the channels by which the Church could reach the world were open only to united effort by all the Churches. Authorities in industry, in Education, in Local Government, in the Forces and in the Press were accessible to a united approach from the Churches, and there was an encouraging record of achievement when such approach had been made.

(4) *"In the light of foregoing discussions, what guidance emerges for the immediate future? In particular, what part should the British Council of Churches, as an instrument of the Churches' action, play in the field of evangelism?"*

The Bishop of Worcester made an impassioned plea that the Churches should unite on this primary task of evangelism. Speaking as a missionary statesman the Bishop gave graphic illustrations of the progress of the daughter Churches overseas, who were marching forward in a spirit of triumphant faith. The time had

come when we must close the ranks within the Church of Christ if we were to achieve our objective, which was the Conversion of England. The conference was deeply moved by the Bishop's earnest appeal, and as one delegate afterwards said to him, "You spoke as a prophet to-day."

The Bishop of Lichfield reminded us that the content of the Christian message was relevant to the world. We must proclaim the Sovereignty of God Who was alive and in control; whose law was at work in the world. Catastrophe had fallen on civilization because of man's indifference to God's law. God was alive in Jesus Christ, and had entered into history to visit and redeem the people. God had broken out of the world eternal to the world of time and space. It was here that God came to grips with the failure of man. God in Christ touched the depths to meet sin and suffering, so there was possibility of new life. Christ and His power alone were able to change human nature. We must proclaim the Gospel of the Kingdom of God, which begins now and goes on into the hereafter.

There was full and interesting discussion on each of these four great questions. So many important issues on Christian belief and the strategy of evangelism had been raised that it was essential that these discussions should be continued. No resolutions were passed. It was felt that this was not an occasion for issuing a new call, but the conference asked the British Council of Churches to enquire into the possibilities of a new move forward.

PROBABLY the greatest impression carried away from this conference was the sense of urgency shared by all responsible leaders in face of the present critical situation. We may well thank God and take courage that so much is being done in the Churches' life. We stand at the cross-roads and on the threshold of a great opportunity for the Church of Christ. Let us realize that only through the recovery of the Apostolate of the whole Church, clergy and laity alike going out into a suffering world with a triumphant message of God's redeeming love in Christ, can there be any hope of the conversion of our country.

As always, the most fruitful part of the conference was the time spent before God in quiet meditation and prayer, and we owed much to the spiritual leadership of the Bishop of Lichfield, who acted as Chaplain, for the great vision he gave of the task which confronted us, and of the infinite resources of God with which to discharge it.

WHY COMPLACENT?

. . . There must be nothing short of revolution if the Churches, as we know them, are to live. The people in the main have ceased to come to church: the Churches must find the way to get their message to the people.

When, let us say, a third of the Churches of the land are unable to point to a single individual they have won from "the world" in years (and that, let it be remembered, is the primary purpose for which they exist), why is it that many Christians are so complacent? I contrast the state of organized religion in this country with its state when I became a minister thirty-two years ago—congregations more than halved, scholars greatly diminished, the tone far less healthy. If this process continues for another thirty-two years, what? Must organized religion put itself into voluntary liquidation and start afresh, or is it to drag on with methods proved unsuccessful, slowly dying while the world goes by? That, it seems to me, is the challenge of our time to the Churches.

Congregational Quarterly.

¶ *A primitive and patriarchal province.*

Baluchistan

Sir Henry Holland

BALUCHISTAN, on the north-west frontier of India, is often truly described as a backward province. Even yet it has hardly begun to appreciate the benefits of education. When I first went to Quetta, over forty-five years ago, one of the ruling chiefs, a K.C.I.E., a fine administrator and a tiger for discipline, was asked why he had never learned to read or write. He almost spat with rage and said, "Why should I, when I can pay a *babu* twenty rupees a month to do it for me?"

Up till a century ago, little was known of Baluchistan, or Kelat, as it is sometimes called. Few travellers ever visited its shores, and it possesses no history of its own.

In area, it is almost equal to the Punjab,* but has less than a million inhabitants. It is a land of vast open spaces, large sandy deserts, bare rugged mountains rising to 13,000 feet in height, fertile valleys, and every here and there oases in its deserts. Also there are some very fertile and productive plains towards the south-west.

Conditions of life in this province are primitive and patriarchal. The unit of society is not the individual, but the joint family, and the earnings of the whole family go into the common pot. Baluchistan is sparsely populated, having an average of but six persons to the square mile, and the most western district of Kelat, called Chagai, only boasts one person to the square mile. Sparse though the population may be, it is doubtful if the country could support any more. This is chiefly due to the lack of water, and in many parts rainfall is a matter of life or death to the population and the flocks of sheep and goats. If the rainfall fails, there is no water for man or beast and both must wander on until they find it. It therefore follows that nomadism is less of a habit than a necessity.

In Baluchistan there are three chief races: Brahins, Baluchis and Pathans. Pathans are Afghans, living to the south of the Afghan border. Originally the district now inhabited by them was part of Afghanistan proper. The Baluchis made their way from the west some time between the seventh and tenth centuries, and their language is akin to that of Persia, but the Baluchi is very annoyed when he is told that Baluchi is a debased form of Persian. Regarding the Brahins, who are of Dravidian descent, no one knows when they arrived, or from where they came. Not until 1660, when Nur Ahmad became the head of the Brahin Confederacy, do we have any authentic record of their race. They speak a Dravidian language, although they live several thousand miles from the Tamils and other Dravidians of South India. Also they are Moslems by religion, though other Tamils are all Hindus. Tradition has it that they were all forcibly

*If the British Isles, Channel Islands and all, were lifted up and dumped down on Baluchistan, there would still be room for over 13,000 square miles of surrounding sea.

converted to Islam by the rulers of the State of Kelat. For many years Kelat has been ruled by the head of the Brahin Confederacy, but Kelat was never a wholly independent power. It used to pay tribute to Delhi at one time, and later to the rulers of Kandahar, Afghanistan.

THE Kelat constitution, such as it was, began to show signs of decay, and by the time that Sandeman, the maker of Baluchistan, arrived some seventy-five years ago, the breach between the Khan, the ruler, and his chiefs, was wellnigh complete, and the tribal system had broken down. This Sandeman took steps to rectify and he made up his mind to uphold not only the power and authority of the chiefs, but the entire fabric of the tribal system. He instituted councils of elders, or *jirgas* as they are now called. These *jirgas* settle all cases, civil or criminal, and this system has proved very satisfactory. Whereas a magistrate, European or Indian, often finds it difficult, if not impossible, to arrive at the truth in any particular case, the council of elders seldom fails to do so ; most of their decisions are fair and just.

There are only two real towns in Baluchistan—Quetta and Sibi. Other places, such as Chaman, Loralai and Fort Sandeman, are only garrison towns, which have sprung up since the British occupation.

Roughly, nearly half of the population is nomadic. This is due to three chief reasons : extremes of heat and cold ; lack of perennial water, and lack of cultivable land. Among the Brahins less than thirty per cent. are settled ; the rest are nomadic. They migrate from the high plains round Quetta, Martung and Kelat every autumn, and return from the low-lying plains of Kachlu and Namabad in the spring. No one who has ever seen this great migration in one of the main passes, like the Bolan, can ever forget it. The whole road from Quetta in the hills, to Sibi on the plains, is occupied by procession after procession of gaily caparisoned camels for riding, and others which carry the families' bedding, cooking utensils and so on. To most camels is attached the inevitable kerosene oil can. The hale and hearty of both sexes walk beside their camels and goats, but the infirm and the small children are usually mounted. It is no uncommon thing to see, tied on to the back of one camel, a couple of infants, a kid or a lamb and three or four chickens. It is a most picturesque sight.

Owing to economic conditions, many Brahins have left Baluchistan and migrated to Sind. In the census of 1911, there were 60,000 Brahins enumerated in Sind. Sir Denys Bray, who is the author of the *Gazette* of Baluchistan, from which I have gathered many of my facts, wrote as follows :—

> Small wonder that the Brahin, once having tasted of the flesh pots of Sind, is loth to quit that pleasant land. At the present time the number of Baluchis and Brahins in Sind must be about 100,000.

As regards religion : Islam claims ninety-four per cent. of the population, and all but 5,000 of these are Sunnis. There are about 6,000 Christians, of whom 1,500-2,000 are Indian Christians, but

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they are not indigenous. They come chiefly from the Punjab. As far as I know, there is no Baluch or Brahin convert alive at this time in Baluchistan.

In Mekran, in the south, there is a sect called the Zikris, numbering 28,000. Their cardinal article of faith is: "There is no God but God, and the Mahdi is his prophet." They do not go to Mecca, but make an annual pilgrimage to a sacred tree in Mekran.

There are some 38,000 Hindus, who are shop keepers and money-lenders. Few would pass as Hindus in the more enlightened parts of India. Nearly all their rites and ceremonies have an Islamic tinge. They visit Mohammed's shrines and invoke Mohammedan saints and take part in Mohammedan festivals.

Sir Denys Bray writes :—

> Among the Brahins a truly devout Moslem, learned in doctrine and strict in practice, is rare, and with the vulgar mass Islam is merely an external badge that goes awkwardly with the quaint bundle of superstition which has them in thrall.

They are superstitious to a degree. The fear of *Jins*, or evil spirits, meets one at every step. Most of the ceremonies connected with betrothal, marriage and death are due to their fear of *Jins*. Their superstitions about these *Jins* are amazing. The *Jins* are supposed to be everywhere, but they are thought to favour the topmost boughs of mulberry trees. Therefore it is well to set a light beneath to humour them. Night and day they are on the look-out to do mischief.

Many diseases are supposed to be due to *Jins*, and on numerous occasions, patients have been taken from our hospital to visit the tomb of a dead saint, so that his prayers may exorcise the *Jin* and thus cure the disease. The Brahin has devices for rain-making and rain-stopping. The Khan at one time was credited with divine power to cause rain to fall. There are also superstitions about locusts and some *sayyids* are supposed to have power to put to flight swarms of locusts. If a mango tree or date palm ceases to give fruit, there are holy men who can induce them to give fruit once more.

NUMEROUS roads have been made since I came out in 1900. At that time, the journey from Quetta to Panjgun, the capital of Mekran, used to take a month. Now this journey of nearly 400 miles can be accomplished in two days by car. But still the roads are few and far between, and horse and camel transport convey most of the inhabitants from place to place. Thousands still go on foot.

It is impossible, in a short article, to describe the habits and characteristics of Brahins, Baluchis and Pathans. All differ greatly, but I will confine myself to a few words about the Baluchis, who are supposed to have come originally from Meshed in Persia, or Iran, as it is now called.

The Mani and Bugti Baluchis, who live to the south-east of Quetta, in the hilly country between Jacobabad and the Punjab Frontier, are an attractive and fine race. Many have magnificent physique and some are very tall. They are brave and strong, have a great sense of humour, and are

very hospitable. They are a fighting race, and hold life very cheap. To them, murder is no disgrace, it is often the natural outcome of a family feud. Before the British occupation, these tribes lived by raiding, driven to this partly by economic causes. They possess very little land fit for cultivation, no perennial water, and eke out a beggarly living by their flocks. Such a state of affairs naturally led to raiding, which, with them, as it was with our forbears on either side of the Tweed, became an hereditary pastime.

SIR Robert Sandeman, when he came to Baluchistan, saw at once that something must be done to deal with this continual raiding, and he initiated a system of tribal subsidies. Each tribal chief received a fixed monthly payment of money, provided he abstained from raiding. This system of tribal subsidies continues up to the present time, and works well as a rule, though every now and then the hotheads of a tribe will indulge in a raid on a neighbouring village. Some of them still yearn for the old days of raiding and dacoity.

SOME years ago, I was riding on a camel behind a somewhat odoriferous Baluch, and, passing a fine patch of cultivation, I said to the man, "Look what you owe to the *Sirkar* (British Government). Formerly there would have been no crop here, for it would not have paid you to cultivate, knowing that your enemy would swoop down and take the crop as soon as it was ripe." The Baluch looked round and gave me a pitiful look, as much as to say, "Poor fool, you don't understand," and replied shortly but to the point: "If a man can't kill, he can't eat." That was his psychology. Killing gave to him real zest. It was what he lived for.

Baluchistan, with its bare rugged mountains in a virile land, has bred a virile race, and among them Christianity has made but little progress. But in and through the ministry of healing, we have won our way to the hearts of many, and there are very many whom I can call my friends.

PRESIDENT ROOSEVELT AND MISSIONARIES

The late President Roosevelt made the following statement: "Since becoming President, I have come to know that the finest type of Americans we have abroad to-day are the missionaries of the Cross. I am humiliated that I am not finding out until this late day the worth of foreign missions and the nobility of the missionaries. Their testimony in China, for instance, during the war there, is beyond praise. Their courage is thrilling and their fortitude heroic."

* * *

"If you want to follow Jesus Christ, you must be ready to follow Him to the ends of the earth—for that is where He is going."

¶. *The Movement described in the following article is of unique significance.*

A New Christian Era in Asia

From notes sent by W. B. Djang

A STUDY of the development of civilization shows that social progress does not proceed gradually and steadily from one stage to another, but rather that it jumps from one level of development into another over what some thinkers call "cultural thresholds." A simple illustration of this type of progress can be seen in the use of power. There was the time when mankind stepped out of the period of natural power into the era of steam. We lingered in the steam era until it was said that the peak of efficiency for steam had been reached. Then came the discovery of internal combustion and we stepped quickly over that "cultural threshold" into the age of the motor-car, streamliners and airplanes. From that period we have just stepped over another threshold into the age of atomic power with possibilities beyond human conception.

In a somewhat similar way we can trace the development of Protestant Christianity in China. There was the period of independent propagation of the faith by any Christian group in the West which could secure a missionary force and the funds to support it. At first these groups worked without any reference to one another and often in competition with one another. There came a stage in that period where further development was impossible until a way of co-operation could be found which would in no way compromise the fundamental principles of the Christian faith for any of the groups concerned. Out of the recognition of this need for co-operation—largely on the part of the Chinese themselves—grew the Church of Christ in China which has grown to be a co-operative enterprise between fifteen Western denominations and their adherents in China. When the Church of Christ in China was formally organized, the Christian missionary movement in Asia stepped over a threshold into a period of great significance for the Christian faith, and that has brought us into a new era where soul-stirring development is again possible.

The framework for this new period of progress has emerged in the form of the Border Service Department of the Church of Christ in China which many students of Church history feel contains the pattern of development essential to twentieth-century Asia.

The Border Service Department is in a place of unique significance because it is the way in which the Church of Christ in China has chosen first to apply the principles of interdenominational and international co-operation inherent in its organization. Secondly, this Department stands in a place of unique national significance because of the important place that the Church of Christ in China has in its own nation; representing three-fifths of the Protestant population and commanding the respect of Chinese public opinion. Because of these two former relationships and because of the opportunities and contacts for Christian expansion along the thousands of miles of China's land frontiers, the Border Service Department has an inevitable part to play in the mission

of the World Church. Lastly, because of the cultural, economic and political leadership of China among the Asiatic nations, which make up half the population of the world, there lies before the Mission programme of the Church of Christ in China an inevitable place of international influence.

THIS work was conceived in the mind of Dr. Cheng Ching-yi, first General Secretary of the General Assembly of the Church of Christ in China, just before his death in 1939. He passed the cloak of leadership for the Border Service programme on to the young and able W. B. Djang, in pre-war days professor of New Testament at the Cheeloo School of Theology. Mr. Djang, with his Chinese colleagues, went to work with no more to start on than the threefold objective as follows: (1) to win the utterly neglected tribespeople along China's land frontiers for Christ; (2) to promote national unity and harmony through the introduction of the idea of Christian brotherhood among minority groups; (3) to help these minority groups to understand and take their own proper place in the world of nations.

The ultimate responsibility for the direction of the work lies with the General Assembly of the Church of Christ in China, but for the sake of wider co-operation and more effective administration the Church of Christ in China entrusts the immediate supervision to a Board of Directors appointed by the General Assembly. The membership of this Board includes leaders of major Church groups and leaders from educational, cultural and public institutions. Over the short period of six years these Board members have made great contributions from their own backgrounds of experience, and their contacts have helped immensely in raising the funds needed for this rapidly expanding Christian programme.

The General Assembly has put the personal direction of the Border Service programme in the hands of its founder and General Secretary, Mr. W. B. Djang. In other words, the administration of this work is very similar to the administrative pattern we see in many other great missionary programmes: a Board of Directors, General Secretary, Central Office Staff, Field Directors and Field Staff.

The place in which the administration of this programme steps over into a new realm is the way in which missionaries of various denominations and nations are accepted as a part of the whole scheme. Qualified Western personnel is either offered by or requested from the mission organizations which send them out. They are then regularly appointed to the Border Service Department by the General Assembly. Their field of labour, both geographically and functionally, is determined in collaboration between the Border Service, the missionaries themselves and the Missions they represent.

The programme is financed in three ways: (1) grants from the regular General Assembly budget; (2) funds raised from special sources such as private contributions, benevolent and relief or-

ganizations and from Government agencies; (3) from Western Churches for special projects. In addition to this, the offer of Western personnel usually includes their salaries, cost of housing and personal work expenses, such as travel, special projects, etc.

During these six years of its existence the Border Service Department has established Christian work among four distinct and important tribal groups in three quite widely separated regions: with the Miao people in the province of Yunnan, the Lolo people in the province of Sikang, the Chiang and the Hsifan people in north-western Szechuan. The confidence of each of these groups has been won wherever Border Service people are at work, and the stage is set in a way it never has been before for winning these people to Christ.

The Border Service Department has a unique contribution to make to the life of the Church of Christ in China, of which it is a part, since through its work is developed a sense of Mission, a deeper understanding between Chinese and Western colleagues, an opportunity for the practical application of the Christian faith, and a working partnership in the ecumenical Church.

Church history points to the fact that no Church has ever become mature until it has grown from self-supporting, self-governing to self-propagating. The work of the Border Service Department is providing the Church of Christ in China with a deep sense of mission, calling its membership to think in terms of Christian responsibilities outside their own immediate circles and challenging its youth to become pioneers for Christ.

Since true brotherhood between nationalities cannot be attained until such matters as self-direction, in proper relationship to the whole, are practically dealt with, the present organization of the Border Service Department is perhaps the strongest influence in the Chinese Church toward a deeper and more perfect understanding between Chinese Christians and their Western colleagues.

IN the days when Christian Missions did their work and made their plans without taking their Chinese brothers into their confidence; in the days when the missionaries lived on a scale often as much as one hundred times better than economically possible for their Chinese colleagues with equal training and ability; in the days when Western missionaries lived in Western style in closed Western communities, — misunderstandings were inevitable in spite of the best "spiritual intentions" of both parties. Because of such an economic and social separation it was practically impossible for the Chinese and the Western missionaries even to be aware of each other's problems. The present organization of the Border Service Department makes it possible for the Chinese and their Western friends to live and work together as a team without loss to the health or contributions of either. It makes it possible to be more aware of each other's problems and, therefore, is the foundation for an era of greater harmony in the life and work of the Church.

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The programme of the Border ervice Department also has great gnificance in the life of the Church of Christ in China because provides a place within the Church for practical Christian service. In the growing Christian ommunity in China there are nany earnest Christians whom God has not endowed with the ifts of preaching or teaching, and et these Christians want to dediate all their time and ability to Christ and the Church. In ddition to living the Christian fe they want to work at it in a urposeful and constructive Christian programme.

THE programme of the Border Service Department provides the neans by which such devotion can e realized ; for its personnel lists all for musicians, accountants, reachers, folk school directors, loctors, agriculturists, home industry instructors, nurses, child velfare workers, audio-visual ducational instructors, radio technicians, truck drivers, etc. For he first time in the history of the Chinese Church the conception f evangelism has been widened ut beyond the narrow limits of he preacher and the "Bible voman." The application of the rinciple that a dedicated truck river can be just as effective an vangelist as a street preacher is ound to give great impetus to the otal life of the Church of Christ n China.

Another significant contribuion to the life of the Church of Christ in China is a more Christian pplication of economics in relaion to the salaried leadership of he Church's programmes. Instead of salaries being based upon the principles of the world (i.e., that Church leaders be paid according to their ability to please on a competitive market), salaries are based upon needs. This eliminates at the beginning the racket of the frequent shift to better paid positions, either out of sheer economic necessity, or the desire for the things which more money can purchase. It eliminates the shifting of able men from poor districts where they are often most urgently needed, to more wealthy districts where they are often less urgently needed.

All workers are given security on the basis of human needs by a standardized basic salary, plus such items as child allowances, medical allowances and relief allowances. At the present time the matter of insurance for the disabled and pensions for the widows and aged are being studied. In other words, the Border Service Department is leading the way in an attempt to make its economic life as Christian as its preaching.

There is a further effect of this programme upon the life of the Church of Christ in China in that it makes the Church a working partner in the Mission of the world Church. It brings the Chinese Church into a great and powerful working fellowship with a heritage of heroism and sacrifice for righteousness reaching back through the centuries to all the prophets of the only true God. Such a partnership with such an attempt at the practical expression of the Faith, a deepening understanding between colleagues of different national backgrounds,

working together under the compulsion of love to make the world Christian, cannot but strengthen every part of the Church as an institution and every phase of the lives of its members.

In addition to the contributions to its own Church, the Border Service Department has an important part to play in the larger Christian Community in China for the following reasons: (1) It provides a way through which scattered and independent Christian groups can become co-operative units with the Church of Christ in China without compromise to either their creeds or their methods of worship; (2) it provides a way of united approach to undeveloped and untouched geographical areas and ethnic groups.

AS mentioned in the introduction, many of the independent Western Christian enterprises have come to the place where no more development is possible under the old system in this new period. Some of these groups have already come to realize the situation, and there have been widely scattered requests from such groups to become included, through the Border Service programme, as co-operating units in the Church of Christ in China. There are now telegrams and letters containing these requests in the Border Service files, and they have come from places far down on the Burma border, far west on the Tibetan border and far north on the borders of Outer Mongolia. The consummation of these unions waits only for qualified personnel and increased support in order to man and operate these far-flung posts along China's land frontiers.

THE Border Service Department also provides a method of unified approach to these vast areas and isolated peoples. This is probably the only effective approach for the present stage of Chinese national development, largely because it is a *Chinese* approach under *Chinese* direction to help in solving some of *China's* problems. Where Westerners would definitely not be accepted as independent groups, they are warmly welcomed as colleagues working shoulder to shoulder with their Chinese friends. There have been places where independent Western groups have aggravated the national problems existing between China and her minority groups. Harmony according to Christian principles is the ideal for which the Church of Christ in China works, and she is welcomed by both the tribal groups and the Chinese groups where she is able to help bring about such harmony.

The increase of efficiency in the administration of mission work is also of very great importance, and the saving of overhead costs, both in funds and personnel through co-operative administration in the Border Service Department, can provide thousands of extra dollars and hundreds of extra personnel for active field work. In other words, the Border Service Department now makes it possible for a much more effective and much more expansive mission programme in areas and among peoples where Christianity has heretofore met its greatest physical and social obstacles.

Even though the influences of a Christian programme upon national life are usually indirect, they are none the less important. In a China which is struggling for democracy, the Border Service Department provides a school of democracy ; in a China struggling for national unity, the Border Service Department provides one of the means of promoting civil harmony ; in a China facing the problems of Church and State relationships, the Border Service Department provides an excellent testing ground.

EVEN though the programme of this department is preposterously small in comparison to the nation, it is important because it trains individuals in Christian brotherhood, which is the only true democracy. It does this first of all by teaching the Christian principles of the value of the individual both to God and to the social groups of which he is a part ; of God's equal concern for all classes and conditions of men ; of absolute dedication to mutual consideration, truth and righteousness ; of the necessity for struggle and sacrifice to attain these ends.

While teaching these principles of true democracy it attempts to practise them among its own members and helps the groups with which it works to practise them among themselves. It helps people to help themselves and leads communities toward solving their own problems without "passing the buck" to Government or other outside agencies.

The Border Service Department is also significant to the life of the nation because it is a strong influence for harmony between the Chinese and minority groups. Vivid examples of this have been seen recently among the Lolos of Sikang. Travelling with Chinese personnel of the Border Service Department among tribes engaged in active warfare against Chinese Government troops, we always found open and friendly welcomes given to us. They had learned that the Chinese were there to serve rather than to exploit and were discriminating in the types of welcome given, proving that disharmony was not based upon racial backgrounds, but upon wrong attitudes. This sort of practical proof to the *nation that national unity can be achieved by fair play* and mutual help, where centuries of military suppression and exploitation have failed, will become more and more important as such cases multiply.

An important buttress of civil harmony is the simple exchange of information—the chance to know about each other and to understand each other. This includes exchange and modification of culture where all groups have the opportunity to accept and modify other cultures which they feel would be helpful to them. Until the establishment of the Border Service Department there has never been an organization which could be a medium for such cross cultural influences, and a proper utilization of this medium can become a great asset to China and her border people.

This brings us to the subject of Church and State relationships. Since Christianity is comparatively new in China, no specific code of

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relationships has been formulated. At the same time it is becoming more and more apparent that the Church and Government must come to a common agreement on the matter. Here, again, the Border Service Department is a testing ground for some of these problems.

IN regard to Government subsidy of Church programmes, for instance, the Border Service Department accepts contributions from Government agencies for certain parts of its work, with the frank understanding that the work remains entirely independent of Government control and under complete direction of the Church. Although the Government recognizes the natural value of Border Service work to the extent that it has provided up to sixty per cent. of the yearly budget, the donating agencies have no more influence over the work than any private contributor to a Church programme.

At the same time, the Church, through the Border Service Department, is helping the State to solve some of its problems. Illiteracy, ignorance, disease and individual or community selfishness are State problems as well as Church problems, and when the State and Church can work together, without compromising the principles or status of either, for the salvation of human life, it is a happy relationship. In such a relationship the Church is able to set standards of Christian service for the State and is also in an excellent position to take the initiative in new types of service—types of experimentation in human salvation, which the more inflexible organization of the State finds it impossible to attempt. The Border Service Department is already exploring the way in such relationships in medical missions co-operating with the Ministry of Social Affairs and in agricultural missions co-operating with the Ministry of Agriculture. As long as the Church can work in this type of co-operation with the State, without coming under State control, the status of the Church is raised both in the eyes of the State and in the eyes of the individuals who benefit by the service. This tremendously increases the field of service for the Church and consequently increases its power to evangelize.

Just as the spiritual vitality of the individual congregation and the individual denomination varies in a direct proportion to its sensitiveness to the needs of others, so the life of the world Church depends entirely upon the extent to which it is concerned with the welfare of the oppressed and underprivileged groups all around the world. Through one of the idiosyncrasies of human nature the average Christian can be more easily stirred to feel a sense of responsibility for the Tibetans or the Lolos whom he has not seen, than for his under-privileged neighbour with whom he has daily contact. It is a matter of experience that a mission programme for the far-distant places, properly related to the home Churches, can be one of the best means to prove to the local congregation that they have the same human problem and the same responsibility in their own back-yard. If this is true, the work of the Border Service Department

of the Church of Christ in China can have a profound influence upon the world Church: directly, by providing the major missionary challenge from Asia; indirectly, by relating the altruistic urge back to the community of its origin.

IN this paper we will limit ourselves to the major missionary challenge from Asia. The vast stretches of jungles, mountains and deserts along China's land frontiers, which the Border Service is set up to serve, provide the challenge of taking the Gospel to distant and largely unknown places. The numerous and often unrelated racial groups inhabiting these inhospitable areas provide the challenge of taking the Gospel to largely unknown and often misunderstood people. The different varieties of fanatic religions and superstitions to which these people are enslaved provide the challenge to offer them the freedom of the Christian truth. The strategic, economic and political positions of these frontiers, stretching right through the centre of the greatest land mass and greatest population mass in the world, provide the challenge for the Christian faith to make its influence effective in stabilizing relationships between Asiatic powers in the period which lies ahead.

These first two challenges have provided the major power and stimulation to the supporters of the China Inland Mission, which is one of the largest and most widely extended Protestant Mission movements in China.

Through the challenges of taking the Gospel to untouched areas and unknown people, young Christians of many denominations and countries volunteered for prodigiously difficult mission work, and Christians all over the world rallied to their support in prayers and funds. Graves of these hardy pioneers can be found in every one of China's twenty-eight provinces, and their names have a well-earned place in the history of Christian Missions in China. But the China Inland Mission was developed under Western leadership with proportionately little emphasis upon the training of Chinese leadership to carry on the work. At the same time, individual groups of Christians have been built up without much formal relationship to one another, so that as the Western founders and leaders passed on there was too little left to bind these groups together in a way either to strengthen themselves or their influence on the nation.

The present era definitely calls for a union of the mission programme on the Borders, under Chinese leadership. The Border Service Programme offers the framework for this approach and already has in its files requests from isolated and leaderless groups to become a part of the Church of Christ in China. The psychology of appeal to the average Christian (both Oriental and Occidental) has not changed. This is evidenced by the fact that within the last few years several new mission societies have been organized expressly for work along China's land frontiers. If these groups, being unaware of the New China, attempt to carry out their programme as independent and competitive Western ventures,

they are predetermined to comparative failure with a heavy loss of precious human energy and hard-earned funds. All the important Chinese Christian leaders agree on the point that the best possible approach, with consequent results, to the pioneer areas will be the co-operative approach such as is now possible through the Border Service Department.

THE challenge of taking the Gospel into the strongholds of fanatical religions and superstitions is still a strong one and still unmet in many of these border areas. There is always high on the horizon the goal of Lamaism among the Tibetans and Mongolians; to the south is the animism of the Lolos, Miaos and Kachins; to the north the tough challenge of Mohammedanism among the nomadic Tungans, Tartars, Uighurs, Kasaks, Tadjiks and Kirghiz.

A large part of the difficulty of this challenge melts away by the use of the technique of what might be called "the Gospel of attraction." Out of their own experience the Chinese have found that "the Gospel of attraction" brings far more lasting results than "the Gospel of street-corner meetings." The Border Service technique is to make the approach through service to human needs; and to make this service itself so thoroughly Christian that it tells the story of Christ's love through action. Rather than creating public excitement, and often disturbances, by bizarre street scenes, the present method is to live quietly in a community where the main witness is always the attraction of the Christian life. This method never fails to evangelize when it is truly and humbly followed.

Evidence of this can be seen in what is going on now in a community dominated by a large Lamasery in north-western Szechuan. For four years Border Service missionaries have lived lives of quiet service and friendliness among those people; caring for the sick, helping farmers to fight crop and animal pests, giving aid to victims of oppression, teaching the illiterate what they most want to learn.

Preaching and street meetings as we know them in the West would have resulted in murder and the closing of the entire area to Christians for a long time to come. But "the Gospel of the attractive life" has had just the opposite effect, for this year the Chief Lama, who economically, politically and religiously dominates the entire countryside, has come to the Border Service Department with the request that they open a vocational school *for Lamas within the Lamasery*, and rooms have been set aside for the work. Those who know of the power of Lamaism will appreciate the significance of this invitation in the history of Christian missions: and it came about through this new type of approach.

In addition to the above, as we face the job on these borders, we must realize that there will be places where the spread of the Gospel would be hindered if initial contacts were made by Occidentals. Certainly there will be places from which Occidentals are barred entirely. But into these same places our Chinese brothers may make their way and their witness. If the whole Missionary Movement is able to grasp the significance and power of the united

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pproach as suggested in this rticle, there will be a glorious new hapter for the history of the Christian Church.

A well-known professor of Geology at West China University, Dr. Daniels Sheets Dye, ecently stated that in his opinion ne of the most important single ieces of land in the world for the ext fifty years will be Sinkiang, vhere thirteen out of every fourteen of the population are tribespeople. Mr. W. B. Djang, General ecretary for the Border Service Department, holds the opinion that he Independent Lolo tribes, umbering some three millions in he provinces of Yunnan, Sikang nd Szechuan, are racially and culurally far more strategic to the uture of Asia than the Tibetans.

THE relative importance of these tribal people and the areas they nhabit will be more and more apparent as the quickly expanding air nd land communications of Asia ring them more certainly into the vhole scheme of things. It is a hallenge to Christendom to be in n the ground floor in the development which is bound to come. It is a challenge to prepare these tribal souls and minds and hearts so that the part which they must inevitably play in the life of Asia will be a Christian part.

THE Christian faith has never before faced a greater test of its effectiveness than it faces to-day, and the world Church has never before faced a more thrilling challenge to the power of the Gospel than that which comes from the land frontiers of Asia. If the Christians of the world are willing to sacrifice as much for the welfare of their human brothers as they have just sacrificed to protect themselves from one another, they can make war unnecessary. If they are willing to unify their efforts for an effective sharing of the abundant Christian life with those who have never had a chance, we may yet see the day when Christian Lolos, Kachins, Chinese, Indians, Uighurs and Tartars, along with the other peoples of the Orient, come back to the Occident to help us wage the battle against the Devil in our own back-yards.

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